UG DOUBLE MAJOR PROGRAM

B.A. Hons.

Sanskrit and Social Sciences

Learning Outcomes-based Curriculum Framework
For
UG Double Major Program in
Sanskrit and Social Sciences

2025

ज्ञान-विज्ञान विमुक्तये
UGC

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B.A. Hons. Sanskrit and Social Sciences

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INTRODUCTION OF THE PROGRAM

The B.A. (Hons.) Sanskrit and Social Sciences program is designed to equip students with a strong foundation in Sanskrit language, literature, and knowledge systems, with a special emphasis on social science discourses. The curriculum reflects the vision of the NEP 2020, focusing on integrating traditional Indian wisdom with modern educational goals. Through a structured learning path, students gain both theoretical and practical understanding of Sanskrit texts, philosophies and applications. The program supports the dissemination of Sanskrit as a living tradition and prepares students for a range of academic, research and professional opportunities.

In the contemporary world, the disciplines under the broad umbrella of social sciences - such as Economics, Sociology, Political Science, and Public Policy - play a vital role in understanding and shaping human society. However, the dominant frameworks in these fields have largely evolved within the European intellectual tradition. As a result, much of what is taught and discussed today is deeply influenced by European experiences, contexts, and conceptual foundations, which may not always resonate with the Indian civilizational experience.

In the Indian context, the term Arthashastra served as a comprehensive framework encompassing many of these domains. Ancient and medieval Indian scholars developed sophisticated ideas and well-structured theories concerning governance, economy, polity, ethics, and social organization. A rich corpus of Arthashastra texts emerged over time, presenting systematic discussions on administration, law, economics, and public policy. Historical evidence further suggests that political and social organizations across different periods functioned in alignment with many of these principles, indicating a coherent and mature indigenous intellectual tradition.

However, with the onset of colonization, India experienced a profound disconnection from its own knowledge traditions. The colonial education system and epistemic frameworks replaced indigenous models of thought with European ones, resulting in a gradual marginalization of Indian perspectives in these areas. Consequently, the Bharatiya Arthashastra tradition and related frameworks have remained largely unexplored or underrepresented in modern academic discourse.

Today, there is a pressing need to reconstruct, reinterpret, and rearticulate these indigenous ideas - not as mere historical curiosities, but as living frameworks that can meaningfully contribute to the contemporary understanding of society, polity, and economy.

This program seeks to address that gap. It aims to integrate the Sanskrit knowledge tradition with modern social science discourses, enabling students to engage with both classical and contemporary frameworks critically. By doing so, the program equips learners to develop fresh perspectives - rooted in Indian thought yet responsive to present-day realities - thus contributing to the emergence of a more inclusive and balanced global discourse in the social sciences.

OBJECTIVES OF THE PROGRAM

- To help students appreciate and communicate the cultural and intellectual heritage of Sanskrit.
- To train students in spoken and written Sanskrit for accurate and effective communication.
- To provide knowledge of Indian Knowledge Systems in philosophy, polity, poetics, linguistics, and ethics.
- To enable students to compare Indian and non-Indian perspectives in the social sciences.
- To encourage students to integrate ideas from Sanskrit and social sciences for holistic thinking.
- To guide students to carry out interdisciplinary research using classical texts, modern methodologies, and relevant digital/analytical tools.
- To build strong communication, leadership, and teamwork skills for academic and professional growth.
- To develop critical thinking, ethical values, and problem-solving abilities with effective use of research tools and resources.

OUTCOMES OF THE PROGRAM

After the completion of the B.A. Hons. (Sanskrit and Social Sciences) program, Students will be able to:

PLO Code	Program Learning Outcomes (PLOs) for UG Program
PLO 1	● **Rootedness:** Preserve and promote Sanskrit traditions, contribute to academic growth, and enhance public understanding. ● Interpret, analyze, and communicate India's philosophical, cultural and literary heritage effectively.
PLO 2	● **Indian Knowledge System (IKS):** Engage with India's knowledge systems critically, assess their relevance, and apply informed perspectives.
PLO 3	● **Futuristic:** Conduct rigorous academic research, organize findings systematically, and present them in a scholarly manner.
PLO 4	● **Mult disciplinarity:** Apply Sanskrit knowledge across contemporary domains within the broader umbrella of social sciences, such as history, sociology, political thought, environmental studies, and linguistics.
PLO 5	● **Employability:** Read, analyze, and evaluate Sanskrit texts from diverse genres and historical periods, and apply acquired knowledge across various professional and academic domains.

PROGRAM OUTCOME MAPPING FOR MAJOR COURSES

Course Name	Rootedness	IKS	Futuristic	Employability	Values, Skills, and Multidisciplinary	Disciplinary Knowledge	Difficulty Level
Sanskrit for Communication	✓	✓	✓	✓	✓	✓	✓
Sanskrit Kavya and Alankara	✓	✓	✓	✓	✓	✓	✓
Sanskrit Vyakarana – Samjna, Paribhasha and Sandhi	✓	✓	✓	✓	✓	✓	✓
Cultural Heritage of Bharat – Temple Architecture and Sculpture	✓	✓	✓	✓	✓	✓	✓
Intellectual Heritage of Bharat – 1	✓	✓	✓	✓	✓	✓	✓
Introduction to Smṛiti Literature	✓	✓	✓	✓	✓	✓	✓
Sanskrit Nataka and Natakalakshana	✓	✓	✓	✓	✓	✓	✓
Sanskrit through Arthaśāstra – I	✓	✓	✓	✓	✓	✓	✓
Fundamentals of Bhāratīya jñāna paramparā	✓	✓	✓	✓	✓	✓	✓
Foundations of Indian Culture	✓	✓	✓	✓	✓	✓	✓
Cultural Heritage of Bharat – Palaces, Forts, Inscriptions and Festivals	✓	✓	✓	✓	✓	✓	✓
Intellectual Heritage of Bharat – 2	✓	✓	✓	✓	✓	✓	✓
Sanskrit through Arthaśāstra – II	✓	✓	✓	✓	✓	✓	✓
Sanskrit Vyakarana – Karaka and Samasa	✓	✓	✓	✓	✓	✓	✓
Vedānta Schools of Indian Philosophy (Advaita, Dvaita, Viśiṣṭādvaita)	✓	✓	✓	✓	✓	✓	✓
Indian Epigraphy I	✓	✓	✓	✓	✓	✓	✓
Environmental Awareness in Sanskrit Literature	✓	✓	✓	✓	✓	✓	✓
Political Thoughts: Western and Indian Perspectives	✓	✓	✓	✓	✓	✓	✓
Sanskrit Chandah-Shastra	✓	✓	✓	✓	✓	✓	✓

Non-Vedāntic Āstika Schools (Mīmāṃsā, Nyāya, Sāṅkhya, Yoga)	✓	✓	✓	✓	✓	✓	✓
Modern Sanskrit Writings	✓	✓	✓	✓	✓	✓	✓
Revisiting the History of Bharat	✓	✓	✓	✓	✓	✓	✓
Indian Epigraphy II	✓	✓	✓	✓	✓	✓	✓
Introduction to Itihasa Puran Tradition			✓	✓	✓	✓	✓
Vedic Literature	✓	✓	✓	✓	✓	✓	✓
Nāstika Schools and Selected Western Philosophical Traditions	✓	✓	✓	✓	✓	✓	✓
Sahitya Shastra: *Rasa and Dhvani*	✓	✓	✓	✓	✓	✓	✓
Textual study of Tarkasamgraha - 1	✓	✓	✓	✓	✓	✓	✓
Administrative Foundations in Kautilya's Arthashastra (Vinayadhikarana)	✓	✓	✓	✓	✓	✓	✓
Rethinking Social Sciences: An Indic Perspective	✓	✓	✓	✓	✓	✓	✓
Sociology in the Pre-Common Era: Comparative Civilizational Perspectives	✓	✓	✓	✓	✓	✓	✓
Sahitya shastra – 2 Auchitya, Vakrokti, Alankara, Riti & Guna	✓	✓	✓	✓	✓	✓	✓
Sanskrit Writing: Translation, Composition, and Creativity	✓	✓	✓	✓	✓	✓	✓
Bhāratīya Arthaśāstra Tradition	✓	✓	✓	✓	✓	✓	✓
Textual Study of Tarkasamgraha - 2	✓	✓	✓	✓	✓	✓	✓
Administrative Foundations in Kautilya's Arthashastra (Adhyakshaprachara)	✓	✓	✓	✓	✓	✓	✓
Religion, Traditions and Secularism: Comparative Perspectives from Europe and India	✓	✓	✓	✓	✓	✓	✓
Humanitarian Law, Human Rights and Intervention	✓	✓	✓	✓	✓	✓	✓
Modern Linguistics for Sanskritists	✓	✓	✓	✓	✓	✓	✓
Vedic Language and Literature	✓	✓	✓	✓	✓	✓	✓
Navya Nyaya Language and Methodology	✓	✓	✓	✓	✓	✓	✓

Law and Order in Kautilya's Arthashastra (Dharmasthiya and Kantakashodhana)	✓	✓	✓	✓	✓	✓	✓
Research Methods and Theory	✓	✓	✓	✓	✓	✓	✓
Panchayati Raj: Reclaiming Indigenous Governance	✓	✓	✓	✓	✓	✓	✓
Sustainable Development and Bhāratīya Jñāna Paraṃparā	✓	✓	✓	✓	✓	✓	✓
The Tradition of Vedic Commentaries	✓	✓	✓	✓	✓	✓	✓
Sanskrit Theatre and Script Writing	✓	✓	✓	✓	✓	✓	✓
Modern Trends in Sanskrit Literature							
Recent Research in Indian Perspectives on Social Sciences	✓	✓	✓	✓	✓	✓	✓
State Dynamics and International Relations in Kautilya's Arthashastra (Yogavrittam, Mandalayonih, Shaadgunyam, and summary topics)	✓	✓	✓	✓	✓	✓	✓
Stature of Women in Indian Society: Ancient to Modern Era	✓	✓	✓	✓	✓	✓	✓
Internship	✓	✓	✓	✓	✓	✓	✓
Dissertation	✓	✓	✓	✓	✓	✓	✓

PROGRAM OUTCOME MAPPING FOR MINOR COURSES

Course Name	Rootedness	IKS	Futuristic	Employability	Value, Skill and Multidisciplinary	Disciplinary Knowledge	Difficulty Level
Introduction to Smṛiti Literature	✓	✓	✓	✓	✓	✓	✓
Education in India: Insights from Dharampal's The Beautiful Tree	✓	✓	✓	✓	✓	✓	✓
Feminism and Gender Studies	✓	✓	✓	✓	✓	✓	✓
Panchayati Raj: Reclaiming Indigenous Governance	✓	✓	✓	✓	✓	✓	✓
Political Thoughts: Western and Indian Perspectives	✓	✓	✓	✓	✓	✓	✓
Religion, Traditions and Secularism: Comparative Perspectives from Europe and India	✓	✓	✓	✓	✓	✓	✓
Humanitarian Law, Human Rights and Intervention	✓	✓	✓	✓	✓	✓	✓
Rethinking Social Sciences: An Indic Perspective	✓	✓	✓	✓	✓	✓	✓
Sociology in the Pre-Common Era: Comparative Civilizational Perspectives	✓	✓	✓	✓	✓	✓	✓
Political Thought in Sanskrit Literature	✓	✓	✓	✓	✓	✓	✓
Sustainable Development and Bharatiya Jnanaparampara	✓	✓	✓	✓	✓	✓	✓
Stature of Women in Indian Society: Ancient to Modern Era	✓	✓	✓	✓	✓	✓	✓
Tantrayukti: Classical Methods for Organizing Thought and Discourse	✓	✓	✓	✓	✓	✓	✓
Civilization and Society in India: A Case Study of Vijayanagara	✓	✓	✓	✓	✓	✓	✓

POOL OF MAJOR COURSES

S. No.		Course Name	Course Credit	Course Level
		Sanskrit Majors		
1	FIRST YEAR MAJORS	Major 1.1: Sanskrit for Communication	4	100-199
2		Major 1.2: Sanskrit Kavya and Alankara	4	100-199
3		Major 1.3: Sanskrit Vyakarana - Samjna, Paribhasha, and Sandhi	4	100-199
		Social Sciences Majors		
4		Major 1.4: Cultural Heritage of Bharat - Temple Architecture and Sculpture	4	100-199
5		Major 1.5: Intellectual Heritage of Bharat - 1	4	100-199
6		Major 1.6: Introduction to Smṛiti Literature	4	100-199
		Sanskrit Majors		
7		Major 1.7: Sanskrit Nataka and Natakalakshana	4	100-199
8		Major 1.8: Sanskrit through Arthaśāstra - I	4	100-199
9		Major 1.9: Fundamentals of Bhāratīya jñāna paramparā	4	100-199
		Social Sciences Majors		
10		Major 1.10: Foundations of Indian Culture	4	100-199
11		Major 1.11: Cultural Heritage of Bharat – Palaces, Forts, Inscriptions and Festivals	4	100-199
12		Major 1.12: Intellectual Heritage of Bharat - 2	4	100-199
		Sanskrit Majors		
13	SECOND YEAR MAJORS	Major 2.1: Sanskrit through Arthaśāstra - II	4	200-299
14		Major 2.2: Sanskrit Vyakarana - Karaka and Samasa	4	200-299
15		Major 2.3: Vedānta Schools of Indian Philosophy (Advaita, Dvaita, Viśiṣṭādvaita)	4	200-299
		Social Sciences Majors		
16		Major 2.4: Indian Epigraphy I	4	200-299
17		Major 2.5: Environmental Awareness in Sanskrit Literature	4	200-299
18		Minor 2.6: Political Thoughts – Western and Indian Perspectives	4	200-299
		Sanskrit Majors		
19		Major 2.7: Sanskrit Chandaśśāstra	4	200-299
20		Major 2.8: Non-Vedāntic Āstika Schools (Mīmāṃsā, Nyāya, Sāṅkhya, Yoga)	4	200-299
21		Major 2.9: Modern Sanskrit Writings	4	200-299
		Social Sciences Majors		
22		Major 2.10: Revisiting the History of Bharat	4	200-299
23		Major 2.11: Indian Epigraphy II	4	200-299

24		Major 2.12: Introduction to Itihāsa & Purāṇa Tradition	4	200-299
		Sanskrit Majors		
25	THIRD YEAR MAJORS	Major 3.1: Vedic Literature	4	300-399
26		Major 3.2: Nāstika Schools & Selected Western Philosophical Traditions	4	300-399
27		Major 3.3: Sahitya Śāstra – Rasa and Dhvani	4	300-399
28		Major 3.4: Textual Study of Tarkasaṃgraha - I (Up to Pratyakṣa)	4	300-399
		Social Sciences Majors		
29		Major 3.5: Administrative Foundations in Kautilya's Arthaśāstra (Vinayādhi karaṇa)	4	300-399
30		Minor 3.6: Rethinking Social Sciences - An Indic Perspective	4	300-399
31		Minor 3.7: Sociology in the Pre-Common Era - Comparative Civilizational Perspectives	4	300-399
		Sanskrit Majors		
32		Major 3.8: Sahitya Śāstra - II (Aucitya, Vakrokti, Alaṅkāra, Rīti & Guṇa)	4	300-399
33		Major 3.9: Sanskrit Writing - Translation, Composition and Creativity	4	300-399
34		Major 3.10: Bhāratīya Arthaśāstra Tradition	4	300-399
35		Major 3.11: Textual Study of Tarkasaṃgraha - II (Anumāna to Śabda)	4	300-399
		Social Sciences Majors		
36		Major 3.12: Administrative Foundations in Kautilya's Arthaśāstra (Adhyakṣaprachāra)	4	300-399
37		Major 3.13: Religion, Traditions and Secularism - European & Indian Perspectives	4	300-399
38		Major 3.14: Humanitarian Law, Human Rights and Intervention	4	300-399
		Sanskrit Majors		
39	FOURTH YEAR MAJORS	Major 4.1: Modern Linguistics for Sanskritists	4	400-499
40		Major 4.2: Vedic Language and Literature	4	400-499
41		Major 4.3: Navya Nyāya Language and Methodology	4	400-499
		Social Sciences Majors		
42		Major 4.4: Law and Order in Kautilya's Arthaśāstra (Dharmasthīya & Kaṇṭakaśodhana)	4	400-499
43		Major 4.5: Research Methods and Theory	4	400-499
44		Major 4.6: Panchayati Raj - Reclaiming Indigenous Governance	4	400-499
45		Major 4.7: Sustainable Development and Bhāratīya Jñāna Paramparā	4	400-499
		Sanskrit Majors		
46		Major 4.8: The Tradition of Vedic Commentaries	4	400-499
47		Major 4.9: Sanskrit Theatre and Script Writing	4	400-499
48		Major 4.10: Modern Trends in Sanskrit Literature	4	400-499
		Social Sciences Majors		

49		Major 4.11: Recent Research in Indian Perspectives on Social Sciences	4	400-499
50		Major 4.12: State Dynamics & International Relations in Kautilya's Arthaśāstra (Yogavṛtta, Maṇḍala, Ṣāḍguṇya)	4	400-499
51		Major 4.13: Stature of Women in Indian Society – Ancient to Modern Era	4	400-499
52		Major 4.14: Internship	4	400-499
53		Major 4.15: Dissertation	4	400-499

POOL OF MINOR COURSES

S. No.		Course Name	Course Credit	Course Level
1	SECOND YEAR MINORS	Minor 2.A.1: Introduction to Smṛiti Literature	4	200-299
2		Minor 2.A.2: Education in India: Insights from Dharampal's *The Beautiful Tree*	4	200-299
3		Minor 2.A.3: Feminism and Gender Studies	4	200-299
4	THIRD YEAR MINORS	Minor 3.A.1: Panchayati Raj: Reclaiming Indigenous Governance	4	300-399
5		Minor 3.A.2: Political Thoughts: Western and Indian Perspectives	4	300-399
6		Minor 3.A.3: Religion, Traditions and Secularism: Comparative Perspectives from Europe and India	4	300-399
7		Minor 3.A.4: Humanitarian Law, Human Rights and Intervention	4	300-399
8		Minor 3.A.5: Rethinking Social Sciences: An Indic Perspective	4	300-399
9		Minor 3.A.6: Sociology in the Pre-Common Era: Comparative Civilizational Perspectives	4	300-399
10		Minor 3.A.7: Political Thought in Sanskrit Literature	4	300-399
11		Minor 3.A.8: Sustainable Development and Bharatiya Jnanaparampara	4	300-399
12	FOURTH YEAR MINORS	Minor 4.A.1: Stature of Women in Indian Society: Ancient to Modern Era	4	400-499
13		Minor 4.A.2: Tantrayukti: Classical Methods for Organizing Thought and Discourse	4	400-499
14		Minor 4.A.3: Civilization and Society in India: A Case Study of Vijayanagara	4	400-499

FIRST YEAR: MAJOR PAPERS

Difficulty Level 100-199

Credits - 4
Hours - 60

SEMESTER - 1

SANSKRIT MAJORS

Major 1.1: Sanskrit for Communication

Course objectives:

1. To equip students with a working knowledge of spoken Sanskrit.
2. To enable effective communication in both spoken and written Sanskrit.
3. To familiarize students with common Sanskrit idioms and expressions from texts.

Learning Outcomes:

After the completion of the course, the students will:

1. Demonstrate working knowledge of spoken Sanskrit in everyday contexts.
2. Communicate effectively in both spoken and written Sanskrit.
3. Interpret and apply Sanskrit idioms and expressions found in texts.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.1	Sanskrit for Communication	03	01	0	04

Details of Course:

Unit I Vibhakti and Lakāra 1. **Credit 1**

- Prathamā and Dvitīya vibhaktiḥ
- Tṛtīyā and Caturthī vibhaktiḥ
- Laṭ-lakāraḥ
- Lṛṭ -lakāraḥ
- La ṅ -lakāraḥ
- Ktavatu, sma
- Śabdarūpāṇi- Rāma, Sītā, Nadī, Vana
- Dhāturūpāṇi - bhū, paṭh (Laṭ, La ṅ, Lṛṭ, Loṭ lakārāḥ)

Unit II Vibhakti and Lakāra 2. **Credit 1**

- Pañcamī and Ṣaṣṭhī vibhaktiḥ
- Saptamī vibhaktiḥ
- Loṭ-lakāraḥ
- Ktvā, lyap, tumun
- Upasargāḥ
- Praśnavāchaka-śabdāḥ
- Śabdarūpāṇi- Tad, Etad, Bhavat, Asmad, Yuṣmad
- Dhāturūpāṇi- jñā, kṛ, śru, dā (Laṭ, La ṅ, Lṛṭ, Loṭ lakārāḥ)

Unit III Viśeṣaṇa- viśeṣya-bhāva. **Credit 1**

- Viśeṣaṇa-viśeṣya-bhāvaḥ
- Sarvanāmaśabdāḥ
- Guṇavācakaśabdāḥ
- Saṃkhyā - Pūraṇa-pratyayāntāḥ
- Tavyat and anīyar pratyayaḥ
- Ātmanepadi-dhātavaḥ
- Śabdarūpāṇi- Hari, Guru, Mati, Kartṛ
- Dhāturūpāṇi - Edha, Spardha (Laṭ, Laṅ, Lṛṭ, Loṭ lakārāḥ)

Unit IV Prayogaḥ - Lat, Lṛt, Kta-Ktavatu, Loṭ. **Credit 1**

- Karmaṇi-prayogaḥ
- Bhāve-prayogaḥ

Unit V Ṇatvam, Ṣatvam, Ṇic, Śatṛ and Śānac. **Credit 1**

- Ṇatvam
- Ṣatvam
- Ṇijanta-prayogaḥ
- Śatṛ and Śānac

Unit VI Kṛt and Taddhita. **Credit 1**

- Ṇvul and Tṛc
- Lyuṭ, Ktin
- Tva, Tal and Ṣyañ

Essential/Recommended Readings/Texts:

1. *Prathamadīkṣā*, Rashtriya Sanskrit Sansthan, New Delhi
2. *Dvitīyadīkṣā*, Rashtriya Sanskrit Sansthan, New Delhi
3. *Vibhaktivallarī,* Samskrita Bharati, Bangalore
4. Ṇ *atva*-Ṇ *ijantam*, Samskrita Bharati, Bangalore
5. Śatṛ -śā*najanta-mañjar*ī, Samskrita Bharati, Bangalore

Additional Readings:

1. *Sambh*āṣa*ṇasop*ā*nam,* Samskrita Bharati, Bangalore
2. *Abhy*ā*sadarśini*, Samskrita Bharati, Bangalore
3. *Gī*tā-*praveśa*ḥ 1 and 2, Samskrita Bharati, Bangalore

Difficulty Level 100-199

Credits - 4
Hours - 60

Major 1.2: Sanskrit Kavya and Alankara

Course Objectives:

1. To introduce students to selected portions of *Kumārasambhavam* and *Madhurāvijaya* as representative works of classical Sanskrit *Kāvya* literature.
2. To discuss key *alaṅkāras* based on different categories such as *sādṛśyamūla*, *virodhamūla*, and others, and examine their role in enriching poetic expression and interpretation.
3. To develop the ability to interpret and evaluate *Kāvya* texts based on linguistic precision, aesthetic richness, and the relationship between *śabda* (form) and *artha* (essence).

Learning Outcomes:

After the completion of the course, the students will:

1. Be able to analyze and interpret selected verses from Kumārasambhavam and Madhurāvijaya, demonstrating an understanding of their thematic and literary significance.
2. Be able to identify and explain major alaṅkāras and assess their function in creating poetic beauty and meaning.
3. Be equipped to evaluate Kāvya literature critically, recognizing the strengths and limitations of expression in both language and content.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.2	Sanskrit Kavya and Alankara	3	1	0	4

Details of Course:

Unit I Introduction to *Kumarasambhavam* and Alankaras. Credit 1

- Overview of *Kumarasambhavam* – Author, Theme, Significance, Mythological Background, Style.
- Introduction to Alankaras – classification, role in *Kavya*, link with *Vakrokti* and *Dhvani*.
- Study of *Sadrishyamula* Alankaras – Upama, Rupaka, Utpreksha with classical examples.
- Exploration of *Nyayamula* and *Virodhamula* alankaras – Arthantaranyasa, Hetu, Virodha, Vyatireka.
- Comparative use of these alankaras in classical and modern *kavyas*.
- Interpretive impact on meaning, aesthetics, rasa, and emotional effect.

Unit II *Kumarasambhavam* 5th Canto (Selected Poems) Credit 1

- Selected verses – Parvati's tapas, Shiva's silence, emotional progression.

- Poetic structure – meter, rhythm, sound pattern.
- Semantic and syntactic features – layered meanings, compounds (*samasa*), sentence flow.
- Use of alankaras – utpreksha, upama, artha-shlesha, *pratibha*-driven metaphors.
- Stylistic elegance and rasa – *aucitya*, subtlety, shringara in spiritual dimension.
- Role of *vakrokti* and *dhvani* in thematic evolution from austerity to divine union.

Unit III *Madhuravijaya* of Ganga Devi (Introduction and 1st Canto) Credit 1

- Ganga Devi – Historical Context, Authorship, Contribution as Female Poet.
- Overview of *Madhuravijaya* – Narrative Structure, Purpose, Panegyric Nature.
- First canto – Invocatory Verses, Dynastic Praise, Political Vision.
- Alankaras in royal glorification – Upama, Atiśayokti, Dīpti, Veera-Rasa.
- Linguistic and stylistic features – Ornate Compounds, Historical References, Rhythmic Balance.
- Poetic tone – Fusion of History, Devotion, and Literary Elegance.

Unit IV *Madhuravijaya* (Selections: *Tamraparni* & *Sandhya Varnana*) Credit 1

- Descriptions of river Tamraparni and evening scenes – Natural and Emotional Landscapes.
- Poetic devices – Personification, *Chitra-Alankara*, Sensory Imagery.
- Word-meaning interplay – *Shabda-Alankaras* (Anuprasa, Yamaka), *Artha-Alankaras* (Rupaka, Utpreksha).
- Rasa construction – Shanta, Adbhuta, Veera.
- Syntactic and stylistic patterns – verse modulation, repetitions, rhythm.
- *Vakrokti* and *dhvani* – indirect portrayal of divine order, inner moods, and cultural ethos.

Essential/Recommended Readings/Texts

1. *Kumarasambhavam of Kalidasa.* New Delhi: Central Sanskrit University.
2. Reddy, Sujatha. *Madhuravijayam, or Virakamparayacarita of Gangadevi*. D.K. Print world Pvt. Ltd.

Difficulty Level 100-199

Credits - 4
Hours - 60

Major 1.3: Sanskrit Vyakarana - Samjna, Paribhasha, and Sandhi

Course Objectives:

1. To introduce foundational concepts from the Siddhānta Kaumudī, including Saṁjñā and Paribhāṣā sections, essential for interpreting Pāṇinian sūtras.
2. To enable a systematic understanding of Sandhi Prakaraṇa, with emphasis on both Ach Sandhi and Hal/Visarga Sandhi, to aid in word-formation and word-splitting.
3. To equip students with the analytical tools to independently interpret any sūtra and to deconstruct Sanskrit texts through correct application of Sandhi rules.

Learning Outcomes:

After the completion of the course, the students will:

1. Be able to explain and apply key Saṁjñā-s and Paribhāṣā-s to understand and interpret grammatical sūtras.
2. Demonstrate the ability to split and combine words accurately using the rules of Ach, Hal, and Visarga Sandhi.
3. Develop the capacity to approach unseen sūtras or Sanskrit sentences and analyze them using foundational principles of the Pāṇinian system.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/ Practice	
Major 1.3	Sanskrit Vyakarana – Samjna, Paribhasha, and Sandhi	3	1	0	4

Details of Course:

Unit I Saṁjñā Prakaraṇa. **Credit 1**

- Introduction to basic technical terms (*Saṁjñās*) in Pāṇinian grammar.
- Defining categories: Varṇa, Akṣara, Svara, Vyañjana, Pratyāhāra.
- Notational devices – Maheshvara Sūtras and their role in rule referencing.
- Study of key saṁjñā sūtras: it, pratyaya, saṃhitā, etc.
- Role of saṁjñās in interpreting sūtras correctly and understanding rule applicability.
- Importance of saṁjñās in grammatical derivations and as foundational vocabulary.

Unit II Paribhāṣā Prakaraṇa. **Credit 1**

- Guiding principles (*Paribhāṣās*) for interpreting and applying Sūtras.
- Distinction between Sūtra and Paribhāṣā.
- Common Paribhāṣās: Utsarga-Apavāda, Pūrvatra-Asiddham, Asiddhatva, Antaraṅga-Bahiraṅga.
- Application of Paribhāṣās through examples from actual Sūtra usage.
- Role of Paribhāṣās in consistency and conflict-resolution in Sūtra application.
- Training students to identify, recall, and apply correct Paribhāṣās in grammatical analysis.

Unit III Ach Sandhi. **Credit 1**

- Study of vowel-based sandhi transformations: Savarna Dīrgha, Guṇa, Vṛddhi, Yaṇādeśa, Ayādi.
- Explanation of rules using Pāṇinian sūtras and Kaumudī's ordering.
- Identification of Prakṛti and Vikṛti forms.
- Practice in applying Ach Sandhi during padaccheda (word-splitting) and word formation.
- Discussion on internal vs. external sandhi, optional vs. compulsory rules, and euphonic principles.
- Exercises analyzing common sandhi patterns in verse and prose.

Unit IV Hal & Visarga Sandhi. **Credit 1**

- Overview of consonant and visarga-based Sandhis: Jhalām Jasho'nte, Stoḥ Ścunā Ścuḥ, Khari Ca, Visarjanīyasya Saḥ, etc.
- Explanation of transformation patterns and sound substitutions.
- Recognition of changes at word junctions and within compounds.
- Application of visarga rules in classical and Vedic contexts.
- Exercises in identifying sandhi points and reversing sandhi to reconstruct base words.
- Understanding sound harmony and articulation principles in consonantal changes.

Essential/Recommended Readings/Texts

1. Dikshita, Bhattoji. *Siddhanta Kaumudi - Part I*. Varanasi: Chaukhamba Surabharati Prakashan.

Difficulty Level 100-199

Credits - 4
Hours - 60

SOCIAL SCIENCES MAJORS

Major 1.4: Cultural Heritage of Bharat - Temple Architecture and Sculpture

Course Objectives:

1. To trace and analyse the evolution of Indian temple architecture and sculpture across regions and time.
2. To examine how architectural styles and elements reflect regional diversity and cultural identity.
3. To interpret and present key features of India's tangible heritage through visual, oral, or written forms.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain and analyse the evolution of Indian architecture and major sculptural traditions across regions and time periods.
2. Appraise the role of traditional Indian art and architecture in expressing regional diversity and cultural identity.
3. Interpret and present selected elements of India's tangible and intangible heritage through visual, oral, or written formats.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/ Practice	
Major 1.4	Cultural Heritage of Bharat - Temple Architecture and Sculpture	3	1	0	4

Details of Course:

Unit I Historical Development. **Credit 1**

- Stupas and Cave Temples: origins, symbolism, and architectural evolution.
- Iconic Monuments - Brihadeeshwara, Beluru-Halebeedu, Khajuraho, Konark, Angkor Wat, Prambanan.
- Early Buddhist Chaityas and Viharas - structural features and cultural role.
- Evolution of Temple Plans - Mandala concepts and Vastu principles.
- Temple Towns and Pilgrimage Circuits - urban planning and sacred geography.
- Influence of Dynasties - Cholas, Hoysalas, Kalinga, Khmer traditions.

Unit II Dravida, Nagara and Vesara Styles of Architecture. **Credit 1**

- Overview of Dravida, Nagara, and Vesara styles.
- Key architectural elements - Vimana, Shikhara, Mandapa, Gopura, Adhishtana (base/foundation).
- Shikhara and Vimana forms - curvilinear and pyramidal types.
- Regional sub-styles - Chola, Pandya, Western Nagara, Odisha Nagara.
- Ornamentation and sculptural programs in temple architecture.

Unit III Shadvarga (Six Auxiliaries of Architecture) Credit 1

- Shadvarga components - Adhishtana (Base), Prastara (Entablature), Sthambha (Pillar), Pranaala (Waterspout), Shikhara (Superstructure), Mandapa (Assembly Hall).
- Proportion and measurement systems in Shadvarga.
- Symbolism and functional aspects of each auxiliary element.
- Integration of Shadvarga into overall temple design.
- Comparative study of Shadvarga in regional architectural traditions.

Unit IV Stambha, Pranaala and Sopana Styles. Credit 1

- Stambha - Types, Symbolism, and Architectural role.
- Pranaala - Design, Function, and regional variations of water spouts.
- Sopana - steps and staircases in temples; structural and symbolic aspects.
- Ornamentation styles in Stambha and Sopana.
- Regional innovations – late-turn pillars of Hoysalas, musical pillars of Vijayanagara.

Essential/Recommended Readings/Texts:

1. The Hindu Temple – Stella Kramrisch [MLBD]
2. Indian Architecture – Buddhist and Hindu – Percy Brown [KRJ Book International]
3. Elements of Hindu Iconography (2 volumes, each in two parts) – T.A. Gopinath Rao [MLBD]
4. Indian Sculpture – Stella Kramrisch [The Heritage of India Series. Oxford University Press]
5. Indian Sculpture – C. Sivaramamurti [ICCR and Allied Publishers]
6. Facets of South Indian Art and Architecture – Padma Bhushan Dr. R Nagaswamy [Aryan Books International]

Difficulty Level 100-199

Credits - 4
Hours - 60

Major 1.5: Intellectual Heritage of Bharat - I

Course Objectives:

1. To explore the applications of Indian philosophical and cultural practices in addressing contemporary global issues such as sustainability, the tragedy of the commons, and antibiotic resistance.
2. To develop a comparative understanding of India's civilizational contributions in relation to other world civilizations, informed by insights from Indian history and worldview.
3. To examine the theoretical and practical knowledge systems developed by Indian civilization in various areas such as astronomy, mathematics, metallurgy, and others, both textual and experiential.

Learning Outcomes:

After the completion of the course, the students will:

1. Appreciate and evaluate the extensive theoretical and practical knowledge systems - both textual and experiential - developed by Indian civilization over millennia.
2. Analyze and propose relevant applications of Indian philosophical and cultural practices in addressing contemporary global challenges such as sustainability, tragedy of the commons, and antibiotic resistance.
3. Develop a conceptual understanding of India's civilizational contributions in comparison with other world civilizations, based on insights drawn from Indian history and worldview.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.5	Intellectual Heritage of Bharat - 1	3	1	0	4

Details of Course:

Unit I Mathematics (Achievements and Methodology of Indian Thinkers in Various Areas) Credit 1

- Rope geometry (*Shulbasutras*) and construction principles.
- *Meruprastara* and Pascal's Triangle.
- Value of Pi and its approximations.
- Interesting problems from *Lilavati* and *Bijaganita*.
- Transmission of Indian number system and mathematics to Europe via Arab scholars.
- Development of zero and the decimal place-value system.
- Mathematical concepts applied in architecture and astronomy.

Unit II Astronomy. Credit 1

- References to astronomy in Vedas and Samhita texts.

- Shape and movement of the Earth.
- Concepts and calculations of eclipses.
- Nilakantha's planetary model.
- Astronomical observations in ancient Indian texts.
- Calendar systems and time measurement.
- Role of astronomy in rituals and navigation.

Unit III Physics and Chemistry. **Credit 1**

- Iron Pillar of Delhi and its rust-resistant properties.
- Wood's metal and early metallurgical techniques.
- Pearl formation and optics from fisheyes.
- Contributions to material science in ancient India.
- Early chemical processes in medicine and metallurgy.
- Natural dyes and pigments.

Unit IV Ayurveda. **Credit 1**

- Definition of health in Ayurveda.
- Theory of Tridosha – Vata, Pitta, Kapha.
- Importance of sleep and water for health.
- Ayurvedic principles of diagnosis and treatment.
- Role of diet and lifestyle.
- Integration of mind-body concepts.
- Scientific relevance of Ayurvedic texts.

Essential/Recommended Readings/Texts:

1. Subbarayappa, (2013). *Science in India: A Historical Perspective*, Rupa & Co.
2. Kapoor Kapil, Singh Avadhesh (2021), *Indian Knowledge Systems Vol – I & II,* Shimla, H.P.: Indian Institute of Advanced Study.
3. Mahadevan, B., Bhat Vinayak Rajat, Nagendra Pavana R.N. (2022). *Introduction to Indian Knowledge System: Concepts and Applications.* PHI Learning Private Ltd. Delhi.

Difficulty Level 100-199

Credits - 4
Hours - 60

Minor 1.6: Introduction to Smṛiti Literature

Course Objectives:

1. To acquaint learners with the salient features, nature, and importance of Smriti texts.
2. To introduce the foundational values, ethics, laws, and societal norms reflected in the Smritis and their relevance to contemporary society.
3. To explore the roots of Indian social, administrative, and cultural traditions through original Smriti literature.

Learning Outcomes:

After completion of the course, students will:

1. Define Smriti literature and differentiate it from Dharmashastra while identifying major Smritis.
2. Explain key concepts such as Dharma, Varna, and Ashrama along with ancient social systems like education and marriage.
3. Analyze how Smriti texts discuss ancient Indian institutions such as law, governance, and society.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 1.6	Introduction to Smṛiti Literature	04	0	0	04

Details of Course:

Unit I Brief Introduction of Smriti Literature. Credit 1

- Concept of Smriti Literature.
- Difference between Smriti Literature and Dharmshastra.
- Some Famous Smriti Literature and Author-
  - Manu
  - Yājñavalkya
  - Shukracharya
  - Somdeva

Unit II Dharma as fundamental entity of Human life. Credit 1

- **Dharma**:
  - Meaning of Dharma
  - Sources of Dharma (Manusmṛti 2.1, 6, 10, 12) (Yājñavalkya 1.7)
  - Ten-fold of Dharma & it's versions (Manusmṛti 6.91-94)
- **Varṇa and Āshram System:**
  - An organized society
  - Concept, Composition, Purpose and Relevance of Varṇāśram (Manusmṛti 1.87, 10.4, 1.88, 1.89, 9.326, 1.90, 1.91) (Manusmṛti 10.65, 9.335, 4.245, 2.103, 2.168)
- **Āśram System: Bringing balance in human life**

- Āśram Dharma (Mitākśrā Tīkā on Yājñavalkya 1.1)
- Different Āśramas depicted in Smṛti-Literature.
- Marriage (Manusmṛti 3.4)
- Pañca-Mahāyajña.
- Importance of Gr̥hastha Āshram.
- Social Responsibility of Gṛhastha.

Unit III Social Institutions. Credit 1

- **Education**:
  - Attaining knowledge: Beginning of education; (Manusmṛti 2) (Yaj. 1.10-115)
  - Gurukul; (Manusmṛti chap 2 and 3) (Yājñavalkya 1.10-115)
  - Rules regarding dressing, eating, rising up, sleeping, behaving etc.
- **Marriage**:
  - Marriage as social institution for the regulation of the relation between man & woman; forms of marriage; (Manusmṛti 3.27-37) (Yājñavalkya 1.58)
  - Woman has right to select suitable husband for herself; (Manusmṛti 9.90-91) (Yaj. 1.89)
  - Qualifications of bride and bridegroom; (Manusmṛti 3.2-11) (Yājñavalkya 1.35, 52-55) (Narada 12.8-11)
  - Dissolution of marriage; (Manusmṛti 9.72-74) (Yājñavalkya 1.76) (Narada 12.16-19)

Unit IV Women and their Rights. Credit 1

- **Respect of Women:** (Manusmṛti 3.55-58, 62, 9.26) (Yājñavalkya 1.82)
  - Women Safety (Manusmṛti 9.3, 9.5-7) (Yājñavalkya 1.76, 85)
  - Women are not responsible for wicket progeny (Manusmṛti 9.9, 33, 36, 40)
  - No selling of girl child (Manusmṛti 3.51, 53, 54, 9.8,100) (Yājñavalkya 1.64)
- **Property rights of women:**
  - Right of ownership of property (Manusmṛti 9.192-195, 9.217) (Yājñavalkya 1.76) (Narada 4.14)
  - Protection of her property (Manusmṛti 8.28-29, 8.350)
  - Right of Inheritance (Manusmṛti 9.118, 130, 131) (Narada 4.13) (Yājñavalkya 2.115)
  - Never take property of a woman (Manusmṛti 3.52, 9.200)
  - Things can't be counted under women's property (Manusmṛti 9.92, 199)
- **Women's Right of management:**
  - Women's Right of management (Manusmṛti 9.11)
  - Right of Education (Manusmṛti 5.150)
  - Right of testimony (Manusmṛti 8.68) (Narada 4.155)
  - Responsibility of Women (Yājñavalkya 1.83,87)

Essential/Recommended Readings/Texts:

1. भट्ट, श्रीयाज्ञिक देवण, (1988), स्मृतिचन्द्रिका, दिल्ली : नाग प्रकाशन।
2. पाण्डेय, उमेशचन्द्र, (1994), याज्ञवल्क्यस्मृतिः, वाराणसी : चौखम्बा संस्कृत संस्थान।

3. हरगोविन्दशास्त्री, व्याख्याकार, (1992), मनुस्मृतिः (श्री कुल्लुकभट्ट टीका सहित), वाराणसी : चौखम्बा संस्कृत संस्थान।
4. स्वांई, ब्रजकिशोर, (वि. सं. 2065), नारदस्मृतिः, वाराणसी : चौखम्बा संस्कृत संस्थान।

Additional Readings:

1. Kane, P. V., (1930), History of Dharmashastra, Pune : Bhandarkar Oriental Research Institute।
2. ठाकुर, लक्ष्मीदत्त, (1965), प्रमुख स्मृतियों का अध्ययन, लखनऊ : हिन्दी समिति सूचना विभाग।
3. श्रीमन्महर्षिप्रणीत, (1988), स्मृतिसंदर्भ, दिल्ली : नाग प्रकाशन।
4. काणे, पी. वी., (1992), धर्मशास्त्र का इतिहास (हिन्दी अनुवादक - अर्जुन चौबे कश्यप), लखनऊ : उत्तर प्रदेश हिन्दी संस्थान।
5. जोशी, लक्ष्मण शास्त्री, (वि. सं. 1994), धर्मकोष, बई सतरा : प्रजनपथशाला मण्डल।
6. गोयल, डॉ. प्रीति प्रभा, (2016), भारतीय संस्कृति, जोधपुर : राजस्थानी ग्रंथागार।
7. टण्डन, डॉ. किरण, (2017), भारतीय संस्कृति, दिल्ली : ईस्टर्न बुक लिंकर्स।

Difficulty Level 100-199

Credits - 4
Hours - 60

SEMESTER - 2

SANSKRIT MAJORS

Major 1.7: Sanskrit Nataka and Natakalakshana

Course Objectives:

1. To study *Abhijñānaśākuntalam* by Kālidāsa with close reading of selected acts to understand its literary, emotional, and cultural depth.
2. To explore the characteristics of Indian drama (Nāṭakalakṣaṇa) as prescribed in classical poetics and examine how they are embodied in *Abhijñānaśākuntalam*.
3. To discuss the characteristics of different poetic meters and explore their application in Kālidāsa's *Abhijñānaśākuntalam.*

Learning Outcomes:

After the completion of the course, the students will:

1. Be able to discuss the key linguistic, aesthetic, and cultural aspects employed in Kālidāsa's *Abhijñānaśākuntalam* through a study of selected acts.
2. Be able to explain the essential features of classical Indian drama and evaluate how *Abhijñānaśākuntalam* conforms to or innovates within that tradition.
3. Recognize and understand various important Sanskrit meters, using *Abhijñānaśākuntalam* as a reference point to explore their structure, aesthetics, and literary function beyond the scope of the play.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/ Practice	
Major 1.7	Sanskrit Nataka, Natakalakshana	3	1	0	4

Details of Course:

Unit I Abhijñānaśākuntalam, Act I. **Credit 1**

- Introduction to Kālidāsa's life, works, and classical Sanskrit drama.
- Overview of *Abhijñānaśākuntalam*: storyline, structure, and significance.
- Reading of *Prasthāvanā*: Nāndī, Sūtradhāra, and Naṭī; framing the play and engaging audience.
- Act I: hermitage setting, Dushyanta and Śakuntalā's introduction, early romantic elements.
- Linguistic elegance: simplicity, suggestiveness, use of Śleṣa and Vakrokti; Nāyaka-Nāyikā bhāva and initial Śṛṅgāra rasa.
- Scenic construction: Nepathya and Praveśa.

Unit II Nāṭakalakṣaṇa. **Credit 1**

- Definition and characteristics of Nāṭaka from *Nāṭyaśāstra* and *Sāhityadarpaṇa*.
- Roles of nāyaka, nāyikā, vidūṣaka; categorization of rūpaka and uparūpaka.

- Purpose of nāṭakas.

Unit III Abhijñānaśākuntalam, Act IV. Credit 1

- Textual reading and analysis: emotional turning point, conflict deepening.
- Śakuntalā's turmoil, Durvāsas' curse, theme of destiny (daiva).
- Expression of karuṇa and vipralambha śṛṅgāra; symbolic use of nature and seasons.
- Poetic devices: upamā, rūpaka, yamaka; dramatic construction – entry/exit, suspense, subtlety.
- Insights into character development and narrative layering through dialogues and monologues.

Unit IV Abhijñānaśākuntalam, Act V. Credit 1

- Study of Act V: Dushyanta's court, state of mind, and treatment of Śakuntalā.
- Dramatic irony, emotional complexity, and depiction of inner conflict.
- Courtroom setting: formal speech vs emotional expression; psychological realism and cultural ideals.
- Dialogue, silence, contrast of urban and forest values; aesthetics of reconciliation and tension.
- Metrical and rhetorical nuances; audience engagement through layered rasa and moral dilemmas.

Essential/Recommended Readings/Texts

1. Abhijnana Shakuntalam of Kalidasa.
2. Sahitya Darpana of Vishwanatha.

Difficulty Level 100-199

Credits - 4
Hours - 60

Major 1.8: Sanskrit through Arthaśāstra - I

Course Objectives:

1. Understand Sanskrit grammar and vocabulary through *Arthashastra* texts.
2. Develop skills to read and interpret classical Sanskrit prose.
3. Connect linguistic nuances with ideas, concepts, and context in *Arthashastra*.

Learning outcomes:

After the completion of the course, the students will:

1. Read and comprehend Sanskrit passages from selected *Arthashastra* sections.
2. Interpret the meaning, context, and significance of key sections.
3. Analyze, explain, and critically engage with classical concepts.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.8	Sanskrit through Arthaśāstra - I	04	0	0	04

Details of Course:

Unit I Foundations of Arthaśāstra & Sanskrit. **Credit 1**

- Introduction to Arthasśāstra: author, historical context, structure of the text.
- Grammatical analysis of verses connected to राष्ट्रजनपदनिवेशजनपदस्य स्थापना
- प्रकृतिसम्पदः / राजा - Environmental wealth and the king

Unit II Economics and Financial Administration. **Credit 1**

- Grammatical analysis of verses defining दण्डनीतिः - Law, Justice and Punishments
- इन्द्रियजयः अरिषड्वर्गत्यागः च - Control of one's senses and the six vices
- विभागानाम् अध्यक्षाः - Heads of Departments and their roles
- राजकोशः - Reading and translating passages on economic policies, treasury management, and revenue systems
- राज्यस्य आयव्ययौ - Defining the gains and expenditures of of a kingdom and familiarisation with vocabulary set: Kosha, Āya (Income), Vyaya (Expenditure), Kara (Tax), Śulka (Duty)

Unit III State Policy and the Powers of a King. **Credit 1**

- षाड्गुण्यम् - State Policy and Diplomacy
- शक्तिस्त्रिविधा - The threefold power of the King

- Comparative analysis of relevance and applications of षाड्गुण्यम् in the contemporary context.

Unit IV Policy, Law, and Continental Relevance. **Credit 1**

- दण्डः - Examination of Danda (Law/Punishment), Nyaya (Justice), and Policy-making language in Arthaśāstra.
- Translation of excerpted prescriptions for law enforcement, justice, and statecraft.
- Analytical discussion: how Sanskrit linguistically frames policy, justice, and governance.
- Final reflections: modern relevance of Arthaśāstra themes in administration and management studies.

Essential/Recommended Readings/Texts:

1. Upadhyaya, Vishnu Prasad, and Partha Mukherjee. (2021). *Learn Samskrit – The Language of Arthaśāstra.* New Delhi: Samskrit Promotion Foundation.

Additional Resources:

1. Shamasastry, R. (1915). *Kautilya's Arthaśāstra: With an English Translation*. Bangalore: Government Press.
2. Kangle, R. P. (1960). *The Kauṭilīya Arthaśāstra, Part I: A Critical Edition with a Glossary*. Bombay: University of Bombay.
3. Kangle, R. P. (1963). *The Kauṭilīya Arthaśāstra, Part II: An English Translation with Critical and Explanatory Notes*. Bombay: University of Bombay.
4. Rangarajan, L. N. (1992). *Kautilya: The Arthaśāstra*. New Delhi: Penguin Books.
5. Vyoma Linguistic Labs Foundation. (2025). *Sanskrit from Home: Arthashastra-Related Courses and Modules*. https://www.sanskritfromhome.org

Difficulty Level 100-199

Credits - 4
Hours - 60

Major 1.9: Fundamentals of Bhāratīya jñāna paramparā

Course Objectives:

1. To understand the fundamentals, historical development and key domains of the Indian Knowledge System (IKS).
2. To learn traditional methods of knowledge acquisition and recognize the contributions of IKS to global knowledge.
3. To examine the relevance of IKS in the modern world and explore its applications in contemporary contexts.
4. To promote cross-cultural dialogue and encourage the integration of IKS with other global knowledge systems.
5. To inspire interdisciplinary research and foster the blending of traditional wisdom with modern innovation.

Learning Outcomes:

After completion of the course, the students will:

1. Explore the main components of the Indian Knowledge Tradition.
2. Explain the significance of the Indian Knowledge Tradition.
3. Describe the historical development of the Indian Knowledge Tradition in various subjects.
4. Analyze philosophy, mathematics, medicine, etc., within the Indian Knowledge Tradition.
5. Evaluate the relevance of the Indian Knowledge System in addressing contemporary challenges in education, health and sustainability.
6. Describe the Oral Tradition (Śrutiparamparā).

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.9	Fundamentals of Bhāratīya jñāna paramparā	04	0	0	04

Details of Course:

Unit I Introduction of Bhāratīya jñāna paramparā. **Credit 1**

- Background and significance.
- Objective of the paper.

Unit II Historical Development of the Indian Knowledge System. **Credit 1**

- Vedic Period: The Foundation of Indian Thought.
- Upanishadic Era: Quest for Ultimate Reality.
- Classical Age: Synthesis of Philosophy, Science and Arts.

Unit III Key Dimensions of the Indian Knowledge System. **Credit 1**

- Philosophy and Spirituality.
- Mathematics and Astronomy.
- Medicine and Ayurveda.
- Linguistics and Grammar.
- Arts and Literature.

Unit IV Epistemology and Methods of Knowledge Acquisition. Credit 1

- Shruti and Smriti: Oral and Textual Traditions.
- Guru-Shishya Parampara: Teacher-Student Tradition.
- Yoga and Meditation: Self-Realization and Higher States of Consciousness.
- Observation and Empirical Analysis.

Essential/Recommended Readings/Texts:

1. Brown, P. (1959). *Indian Architecture: Buddhist and Hindu Periods*. Bombay : D.B. Taraporevala Sons.
2. Taimni, I. K. (1961). *The Science of Yoga*. Adyar: The Theosophical Publishing House.
3. Patanjali. (1950). *The Yoga Sutras of Patanjali*, Swami Sivananda. Rishikesh : The Divine Life Society.
4. Swami Prabhavananda and Isherwood, C. (1997). *The Yajurveda*. Kolkata : Advaita Ashrama.
5. Chanakya. (1992). *The Arthashastra*, Translated by L. N. Rangarajan. New Delhi : Penguin Books.
6. Swami Sivananda. (2005). *The Samaveda*. Rishikesh: The Divine Life Society.
7. Beck, G. L. (2006). *Indian Music: A Brief Introduction*. New Delhi : Oxford University Press.
8. Vyasa. (2007). *The Bhagavad Gita*, Translated by Eknath Easwaran. Petaluma : Nilgiri Press.
9. Joshi, N. P. (2009). *The Atharvaveda*. Gorakhpur : Gita Press.
10. Shankar, N. S. (2015). *The Rigveda*. New Delhi : Harper Collins.
11. Valmiki. (2015). *The Ramayana*, Translated by C. Rajagopalachari. Mumbai : Bharatiya Vidya Bhavan.
12. Vyasa. (2015). *The Mahabharata*, Translated by C. Rajagopalachari. Mumbai : Bharatiya Vidya Bhavan.

Additional Readings:

1. Prabhavananda, Swami and Manchester, Frederick. (1957). *The Upanishads*, Revised edition. New York : New American Library.
2. Hamilton, Sue. (2001). *Indian Philosophy: A Very Short Introduction*. Oxford : Oxford University Press.
3. Danino, Michel. (2010). *The Lost River: On the Trail of the Sarasvati*. New Delhi : Penguin Books.
4. Eck, Diana L. (2012). *India: A Sacred Geography*. New York : Harmony Books.

Difficulty Level 100-199

Credits - 4
Hours - 60

SOCIAL SCIENCES MAJORS

Major 1.10: Foundations of Indian Culture

Course Objectives:

1. To examine key Bhāratīya concepts and values such as Puruṣārtha, Dharma, Yajña, Dāna, and Tapas, and their foundational role in Indian philosophy and life.
2. To explore the Indian worldview as a civilizational perspective, focusing on the evolution of native thought systems and their impact on societal and familial practices.
3. To analyze Indian societal structures and values such as Varna, Ashrama, Karma, and Moksha and compare them with contemporary issues in European society, emphasizing the contrast between textual (European) and experiential (Indian) traditions.

Learning Outcomes:

After the completion of the course, the students will:

1. Recall and describe essential Bhāratīya concepts and values such as Puruṣārtha, Dharma, Yajña, and Dāna, forming the foundation of the Indian philosophical tradition.
2. Explain and interpret the Indian worldview as an organically evolved, civilizational perspective rooted in native thought systems.
3. Identify and analyze societal and familial practices such as festivals, temple traditions, and food customs that reflect Bhāratīya values and their role in shaping everyday Indian life.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/ Practice	
Major 1.10	Foundations of Indian Culture	3	1	0	4

Details of Course:

Unit I Puruṣārthas, Ṛta, Ṛṇa, Yajña, Dāna, Tapas. Credit 1

- Puruṣārthas: Dharma, Artha, Kāma, Mokṣa and their interrelationship.
- Ṛta: Cosmic order
- Ṛṇa (debts): Ṛṣi Ṛṇa, Pitṛ Ṛṇa, Deva Ṛṇa.
- Yajña: cosmic, social, and personal offering.
- Dāna: socio-ethical responsibility.
- Tapas: individual discipline and transformative energy; Nishkāma Karma.
- Ethical principles: Satya, Ahiṃsā, Ārjava; role of Vrata, Vrata-Kathās, and Niyama.

Unit II Varṇa, Āśrama, Karma, Bandha & Mokṣa. Credit 1

- Varṇa as functional classification (Svabhāva and Svadharma); difference from Jāti.
- Āśrama dharma: four stages of life and relevance.
- Karma: types (Nitya, Naimittika, Kāmya, Niṣiddha) and consequences (bandha); connection to rebirth.

- Mokṣa: freedom from bondage; four paths (Jñāna, Karma, Bhakti, Rāja).
- Interplay of Karma, Jñāna, Svadharma, and loka-saṅgraha in liberation.

Unit III Guṇatraya, Pañcakośa, Daivāsura Sampad Vibhāga. Credit 1

- Guṇatraya: Sattva, Rajas, Tamas – characteristics, dominance, psychological implications.
- Pañcakośa: Annamaya, Prāṇamaya, Manomaya, Vijñānamaya, Ānandamaya – holistic personality.
- Daivī and Āsurī Sampads – values, behavior, inner tendencies in Bhagavad Gītā.
- Applications: character building, personal growth, ethical action; role of saṃskāras, antaḥkaraṇa, and cittashuddhi.

Unit IV Family & Societal Values, Current Issues; Tradition: Textual vs Experiential. Credit 1

- Gr̥hastha as societal pillar: duties, harmony, sustainability; role of family, kula-dharma, kula-paramparā.
- Indian perspectives: gender roles, intergenerational living, elder reverence, festivals as social glue.
- European societal contrast: individualism, fragmentation, decline of sacred, rise of secularism.
- Tradition: experiential pramāṇa in India vs textual authority in Europe; relevance for modern crises.

Essential/Recommended Readings/Texts

1. Ganesh, R. Foundations of Indian Culture - https://youtu.be/nI5B2bWuKkI?si=bNdl6EbrjeNQnMge
2. Munshi, KM, Foundations of Indian Culture, Bharatiya Vidya Bhavan

Difficulty Level 100-199

Credits - 4
Hours - 60

Major 1.11: Cultural Heritage of Bharat – Palaces, Forts, Inscriptions and Festivals

Course Objectives:

1. To introduce key examples of Indian forts, palaces, and stepwells, highlighting their architectural features and historical contexts.
2. To provide a basic understanding of inscriptions, megaliths, and iron pillars as markers of cultural memory and public communication.
3. To explore the structure and significance of the Indian calendar and festivals as reflections of traditional timekeeping and cultural practices.

Learning Outcomes:

After the completion of the course, the students will:

1. Identify and describe major architectural features of selected forts, palaces, and stepwells in India.
2. Explain the role of inscriptions, megaliths, and iron pillars in conveying historical and cultural information.
3. Interpret how traditional calendars and festivals express India's ecological, astronomical, and cultural rhythms.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.11	Cultural Heritage of Bharat - Palaces, Forts, Inscriptions and Festivals	3	1	0	4

Details of Course:

Unit I Selected Palaces and Forts. **Credit 1**

- Thirumalai Nayakkar Mahal, City Palace Udaipur, Mysore Palace, Chettinad Mansions.
- Chittorgarh Fort, Raigad Fort, Golkonda Fort, Red Fort, Vijaydurg Fort.
- Architectural features, styles, and ornamentation of palaces and forts.
- Defensive mechanisms, fortifications, and palace planning.
- Influence of regional kingdoms and sultanates; courtly spaces.

Unit II Stepwells. **Credit 1**

- Rani Ki Vav, Adalaj Stepwell, Agrasen Ki Baoli, Chand Baori, Kallanai Dam (Grand Anicut).
- Architectural design, structural engineering, and water management.
- Symbolism and decorative elements of stepwells.
- Stepwells as social and ritual spaces; historical significance of Kallanai.
- Regional variations in design and ornamentation.

Unit III Inscriptions, Megaliths, and Iron Pillars. Credit 1

- Ashokan Rock Edicts, Mehrauli Iron Pillar Inscription, Halmidi Inscription.
- Burzahom and Hire Benakal Megaliths.
- Types, purposes, scripts, and language variations of inscriptions.
- Archaeological importance and cultural context of megalithic sites.
- Technological marvels of iron pillars and historical significance.

Unit IV Indian Calendar and Festivals. Credit 1

- Indian calendar systems: lunar, solar, and lunisolar.
- Panchanga and its components; regional variations.
- Major Indian festivals and their astronomical basis.
- Cultural, and agricultural significance of festivals.
- Evolution of festival traditions over time.

Essential/Recommended Readings/Texts:

1. Victoria Lautman & Divay Gupta, (2020), *The Vanishing Stepwells of India,* Merrell Publishers Limited.
2. Surendar Sahai, *Forts & Palaces of India*, Prakash Books.
3. CK Raju, *Indian Calander: Scientific Aspects,* Delhi: Kant Academic Publishers.

Difficulty Level 100-199

Credits - 4
Hours - 60

Major 1.12: Intellectual Heritage of Bharat - II

Course Objectives:

1. To explore the applications of Indian philosophical and cultural practices in addressing contemporary global issues such as sustainability, the tragedy of the commons, and antibiotic resistance.
2. To develop a comparative understanding of India's civilizational contributions in relation to other world civilizations, informed by insights from Indian history and worldview.
3. To examine the theoretical and practical knowledge systems developed by Indian civilization in various areas such as astronomy, mathematics, metallurgy, and others, both textual and experiential.

Learning Outcomes:

After the completion of the course, the students will:

1. Appreciate and evaluate the extensive theoretical and practical knowledge systems both textual and experiential developed by Indian civilization over millennia.
2. Analyze and propose relevant applications of Indian philosophical and cultural practices in addressing contemporary global challenges such as sustainability, tragedy of the commons, and antibiotic resistance.
3. Develop a conceptual understanding of India's civilizational contributions in comparison with other world civilizations, based on insights drawn from Indian history and worldview.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 1.12	Intellectual Heritage of Bharat – II	3	1	0	4

Details of Course:

Unit I Social Sciences: Statecraft, International Relations, Jurisprudence. Credit 1

- Saptanga Theory of State and Mandala Theory with Shaadgunya.
- Kautilya's foreign policy, espionage systems, and principles of governance (Rajadharma).
- Administrative structures in *Arthashastra*.
- Dharma, Nyaya, and Vyavahara as bases of jurisprudence.
- Ethical foundations of statecraft; civil and criminal justice systems in ancient India.

Unit II Human Sciences: Linguistics, Philosophy, Psychology. Credit 1

- Bhartrhari's *Vakyapadiya* and the concept of Shabdabrahma; Pāṇini's contributions to linguistics.

- Sāṅkhya and Yoga on mind, cognition, and consciousness.
- Classification of philosophical schools: Āstika and Nāstika.
- Nāṭyaśāstra as an integrated science of psychology, philosophy, linguistics, music, dance, and dramaturgy.
- Indian aesthetics: Rasa theory; interrelationship between performance, cognition, emotion, and social organization.

Unit III Organisation of 14 Vidyasthanas. Credit 1

- Chaturveda: Rig, Yajur, Sama, Atharva; Vedangas: Shiksha, Vyakarana, Chandas, Nirukta, Jyotisha, Kalpa.
- Mimamsa and Nyaya; Puranas and Itihasas as epistemic texts.
- Dharmashastra and Arthashastra as applied sciences.
- Integration of Shruti, Smriti, and Itihasa-Purana traditions.
- Pedagogical structure and transmission methods of Vidyasthanas.

Unit IV Organisation of 64 Kalas. Credit 1

- List and categorization of 64 Kalas; integration of theory and practice.
- Performing arts: music, dance, theatre; fine arts: sculpture, painting, decoration.
- Applied skills: Architecture, Jewellery making, Weaving, Cooking, Perfume making.
- Knowledge systems embedded in Kalas; role in holistic education and daily life.
- Artistic sensibility and cultural expression through Kalas.

Essential/Recommended Readings/Texts

1. Mahadevan, B., Bhat Vinayak Rajat, Nagendra Pavana R.N. (2022). *Introduction to Indian Knowledge System: Concepts and Applications.* Delhi: PHI Learning Private Ltd.
2. M. Hiriyanna, *The Essentials of Indian Philosophy*, MLBD.
3. Rangarajan, *The Arthashastra,* Penguin India.

SECOND YEAR: MAJOR PAPERS

Difficulty Level 200-299

Credits - 4
Hours - 60

SEMESTER – 3

SANSKRIT MAJORS

Major 2.1: Sanskrit through Arthaśāstra - II

Course objectives:

1. To master complex Sanskrit structures and rare vocabulary through *Arthashastra*.
2. To interpret nuanced meanings and stylistic features of classical texts.
3. To apply critical reasoning to analyze ideas and arguments in *Arthashastra*.

Learning outcomes:

After the completion of the course the students will:

1. Read and understand difficult Sanskrit passages accurately.
2. Explain subtle meanings, rhetorical devices, and historical context.
3. Critically evaluate and discuss classical concepts and arguments.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.1	Sanskrit through Arthaśāstra - II	04	0	0	04

Details of Course:

Unit I Fiscal Governance and State. **Credit 1**

- Revision of the key concepts covered in Part -1.
  and overview of the remaining chapters.
- Grammatical analysis and introduction to key concepts like भ्रष्टाचारविषये कौटिल्यस्य मतम्
  - Corruption and its management.
- अध्यक्षप्रचारः - Heads of various departments.
- Textual study: methods of revenue collection, taxation principles, fiscal responsibility.
- Translation + analysis of select Arthaśāstra passages.

Unit II Economic Policy and Philosophy of Statecraft **Credit 1**

- Grammar and terminologies related to खनिज-द्रव्यानां परिज्ञानां विक्रयणव्यवस्था -
  State supervision of mines and mineral wealth.
- पुरुषार्थस्य महत्ता - Integration of puruṣārthas in governance and policy-making.
- राजकरः - Principles of just taxation (samāhāra and vyayapravṛtti)
- Impact of taxation on economy, society, and military funding.
- Reading passages on commerce and economic regulation.

Unit III Law, Justice, and Punishment. **Credit 1**

- अपराधस्य शमनं नियन्त्रणं च - Crime: Suppression and Regulation
- राजभवनम् - The Royal Court of Justice
- Selected passages on judicial process, fines, and penal codes.
- Comparative discussion: Sanskrit legal lexicon vs. modern legal systems.

Unit IV Statecraft, Espionage, and Political Governance. **Credit 1**

- गूढपुरुषप्रणिधिः (गुप्तचराणां नियुक्तिः) - Appointment and Role of Secret Agents (Spies)
- प्रशासनम् (मन्त्री सचिवः च) - Administration and selection of Ministers.
- Reflection paper: Relevance of Arthaśāstra vocabulary in today's political science.

Essential/Recommended Readings/Texts:

1. Upadhyaya, Vishnu Prasad, and Partha Mukherjee. (2021). *Learn Samskrit – The Language of Arthaśāstra.* New Delhi: Samskrit Promotion Foundation.

Additional Resources:

1. Shamasastry, R. (1915). *Kautilya's Arthaśāstra: With an English Translation*. Bangalore: Government Press.
2. Kangle, R. P. (1960). *The Kauṭilīya Arthaśāstra, Part I: A Critical Edition with a Glossary*. Bombay: University of Bombay.
3. Kangle, R. P. (1963). *The Kauṭilīya Arthaśāstra, Part II: An English Translation with Critical and Explanatory Notes*. Bombay: University of Bombay.
4. Rangarajan, L. N. (1992). *Kautilya: The Arthaśāstra*. New Delhi: Penguin Books.
5. Vyoma Linguistic Labs Foundation. (2025). *Sanskrit from Home: Arthashastra-Related Courses and Modules*. https://www.sanskritfromhome.org

Continuous Assessment:

The assessment should be based on any four of the following:

1. Participation in workshops.
2. Writing assignments.
3. Producing videos based on the topic of the text.
4. Group presentation on the comparison of ancient and modern concepts covered in Arthasśāstra.
5. Small project on Arthasśāstra.
6. Presentation of the topic in the Vagvardhini Parishad.

Difficulty Level 200-299

Credits - 4
Hours - 60

Major 2.2: Sanskrit Vyakarana - Karaka and Samasa

Course Objectives:

1. To enable a close study of the Kāraka-prakaraṇa and Samāsa-prakaraṇa from the Siddhānta Kaumudī, with focus on their role in the semantic and syntactic structure of Sanskrit.
2. To help students understand the functional roles of different Kārakas in sentence construction and their connection to verbal semantics.
3. To train students in identifying, analyzing, and forming compounds (Samāsas), thereby developing the ability to interpret complex syntactic structures in Sanskrit texts.

Learning Outcomes:

After the completion of the course the students will:

1. Students will be able to analyze the semantic roles of Kārakas and apply them to the construction and interpretation of grammatically correct Sanskrit sentences.
2. Students will demonstrate the ability to identify and classify various types of Samāsas and explain the internal relationships among their components.
3. Students will develop the competence to interpret Sanskrit texts by breaking down compounds and understanding the syntactic and semantic connections between words.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/ Practice	
Major 2.2	Sanskrit Vyakarana – Karaka and Samasa	3	1	0	4

Details of Course:

Unit I Introduction to Kārakas and Vibhaktis – I. **Credit 1**

- Overview of Kārakas and Dhātvartha.
- Study of karma Kāraka and Dvitīyā Vibhakti.
- Introduction to Karaṇa Kāraka and Tṛtīyā Vibhakti.

Unit II Kārakas and Vibhaktis – II. **Credit 1**

- Sampradāna Kāraka and Caturthī Vibhakti.
- Apādāna Kāraka and Ṣaṣṭhī Vibhakti.
- Adhikaraṇa Kāraka and Saptamī Vibhakti.
- Kartr Kāraka and additional usages of Ṣaṣṭhī Vibhakti.

Unit III Introduction to Samāsa and Types – I. **Credit 1**

- Basics of Samāsa and general rules of compounding.
- Study of Avyayībhāva Samāsa and its types.
- Introduction to tatpuruṣa Samāsa and its varieties.

Unit IV Types of Samāsa – II. **Credit 1**

- Bahuvrīhi Samāsa and its sub-categories.
- Dvandva Samāsa and its two types.

Essential/Recommended Readings/Texts:

1. Siddhānta-Kaumudī - Selections from Kāraka-Prakaraṇam
2. Siddhānta-Kaumudī - Selections from Samāsa-Prakaraṇam

Difficulty Level 200-299

Credits - 4
Hours - 60

Major 2.3: Vedānta Schools of Indian Philosophy (Advaita, Dvaita, Viśiṣṭādvaita)

Course Objectives:

1. To introduce students to the foundational concepts and historical context of Vedānta philosophy within the broader Indian philosophical tradition.
2. To analyze the core metaphysical and epistemological positions of Advaita, Dvaita, and Viśiṣṭādvaita schools.
3. To develop comparative insights among the Vedānta schools, focusing on their interpretations of reality, self, and liberation.

Learning Outcomes:

After the completion of the course the students will:

1. Be able to explain key concepts such as Brahman, Atman, Māyā, Bhakti, and Mokṣa across the three major Vedānta schools.
2. Demonstrate understanding of the similarities and differences in the epistemological and metaphysical frameworks of Advaita, Dvaita, and Viśiṣṭādvaita.
3. Gain the ability to critically analyze Vedāntic arguments and apply them to broader philosophical discourse.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.3	Vedānta Schools of Indian Philosophy (Advaita, Dvaita, Viśiṣṭādvaita)	3	1	0	4

Details of Course:

Unit I Definition of Darśana and Philosophy; Introduction to Indian Philosophical Schools. Credit 1

- Definition, scope, and aims of darśana and philosophy.
- Differences between darśana and general philosophy.
- Overview of Āstika and Nāstika schools; comparison with Western philosophy.
- Key concepts in epistemology (pramāṇa), metaphysics (tattvajñāna), and methods of inquiry.
- Fundamental metaphysical concepts: Brahman, Ātman, Māyā, Puruṣa, Prakṛti.

Unit II Core Concepts of Advaita Vedānta. Credit 1

- Background and key figure Śaṅkara.
- Non-dual nature of reality (advaita) and identity of Ātman and Brahman.
- Concepts of Māyā, avidyā, and mokṣa (liberation).
- Pramāṇas: pratyakṣa, anumāna, śabda.
- Ontology: Sat, cit, ānanda (existence, consciousness, bliss).

Unit III Core Concepts of Dvaita Vedānta. Credit 1

- Background and founder Madhvacharya.
- Dualistic ontology: eternal distinction between Īśvara, Ātman, and prakṛti.
- Brahman as personal God (saguṇa) and role of bhakti.
- Pramāṇas and concept of mukti as eternal service.
- Critique of advaita and hierarchical classification of Ātmans.

Unit IV Core Concepts of Viśiṣṭādvaita Vedānta. Credit 1

- Background and contribution of Ramanuja.
- Qualified non-dualism: Brahman as whole with Ātmans and prakṛti (Śarīra-Śarīrī).
- Ātman distinct yet inseparable from Brahman; Brahman as saguṇa God.
- Accepted pramāṇas, bhakti, and prapatti (surrender).
- Liberation as eternal blissful service.

Essential/Recommended Readings/Texts

1. Selections from Sarvadarśana-Saṁgraha
2. Selections from Vedānta-Sāra
3. Selections from Tattva-Saṁkhyāna
4. The Essentials of Indian Philosophy, M. Hiriyanna, MLBD.

Difficulty Level 100-199

Credits - 4
Hours - 60

SOCIAL SCIENCES MAJORS

Major 2.4: Indian Epigraphy I

Course Objectives:

1. Introduce students to the basics of Sanskrit epigraphy.
2. Explore inscriptions as sources of social, political, and economic history.
3. Develop skills to interpret scripts and styles for historical understanding.

Learning Outcomes:

After the completion of the course the students will:

1. Identify and classify different types of Sanskrit inscriptions.
2. Analyze inscriptions to understand historical and cultural contexts.
3. Interpret ancient scripts and derive meaningful insights from them.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.4	Indian Epigraphy I	04	0	0	04

Details of Course:

Unit I Epigraphy. **Credit 1**

- Introduction to Epigraphy (definition and scope)
- Types of Inscriptions (classification and examples)
- Role of Indian inscriptions in reconstructing Ancient Indian History and Culture.

Unit II History of Epigraphical Studies in India. **Credit 1**

- History of Epigraphical studies in India.
- History of decipherment of ancient Indian scripts.
- Contributions of eminent Indologists in the field of epigraphy:
    - J.F. Fleet.
    - Alexander Cunningham.
    - James Prinsep.
    - Georg Bühler.
    - D.C. Sircar.
    - Gaurishankar Ojha.
    - Rajbali Pandey.
    - R.G. Bhandarkar.

Unit III Paleography. **Credit 1**

- Antiquity of the art of writing in India.
- Writing materials, inscribers (writers) and libraries in ancient India.
- Introduction to ancient Indian scripts:
    - Reading and writing skills of Aśokan Brāhmī script.
    - Introduction to Gupta Brāhmī.

- Introduction to Kharoṣṭhī script.
- Introduction to Śāradā script.
- Introduction to Kuṭila script.

Unit IV Chronology. **Credit 1**

- General introduction to ancient Indian chronology.
- System of dating inscriptions (including chronograms)
- Major eras used in inscriptions:
- Close reading of selected inscriptions

Essential/Recommended readings/Texts:

1. ओझा, गौरीशंकर हीराचन्द, (1918), *भारतीय प्राचीन लिपिमाला,* अजमेर।
2. Sircar, D. C., (1965), *Select Inscriptions (Vol. I),* Calcutta.
3. झा, बन्धु, (1968), *उत्कीर्णलेखपञ्चकम्,* वाराणसी।
4. ब्यूलर, जॉर्ज, (1966), *भारतीय पुरालिपि शास्त्र,* (हिन्दी अनुवादः मङ्गलनाथ सिंह), दिल्ली: मोतीलाल बनारसीदास।
5. नारायण, अवध किशोर एवं वर्मा, ठाकुरप्रसाद, (1970), *प्राचीन भारतीय लिपिशास्त्र और अभिलेखिकी,* वाराणसी।
6. राणा, एस. एस., (1978), *भारतीय अभिलेख,* दिल्ली: भारतीय विद्याप्रकाशन।
7. पाण्डे, राजबली, (1978), *भारतीय पुरालिपि,* इलाहाबाद: लोकभारती प्रकाशन।
8. राही, ईश्वरचन्द, (1983), *लेखनकला का इतिहास (खण्ड 1—2),* लखनऊ: उत्तर प्रदेश हिन्दी संस्थान।
9. सैनी, रणजीत सिंह, (2000), *अभिलेख-मंजूषा,* दिल्ली: न्यू भारतीय बुक कार्पोरेशन।
10. मुले, गुणाकर, (2003), *अक्षरकथा,* दिल्ली: प्रकाशन विभाग, भारत सरकार।
11. सरकार, डी. सी., (1996), *भारतीय पुरालिपिविद्या,* (हिन्दी अनुवादः कृष्णदत्त वाजपेयी), दिल्ली: विद्यानिधि प्रकाशन।
12. सहाय, शिवस्वरूप, *भारतीय पुरालेखों का अध्ययन,* दिल्ली: मोतीलाल बनारसीदास।
13. काम्बोज, जियालाल, *उत्कीर्णलेखस्तबकम्,* दिल्ली: ईस्टर्न बुकलिंकर्स।

Additional Readings:

1. Dani, A. H. (1963). *Indian Paleography.* Oxford.
2. Satyamurty, K. (1992). *Text Book of Indian Epigraphy.* Delhi: Lower Price Publication.
3. Mishra, V. K. (2020). *Calendars of Indian.* Delhi: Motilal Banarsidass.
4. Pillai, S. K. & Ramchandran, K. S. (2003). *Indian Chronology (Solar, Lunar and Planetary).* Asian Educational Service.

Difficulty Level 200-299

Credits - 4
Hours - 60

Major 2.5: Environmental Awareness in Sanskrit Literature

Course Objectives:

1. Introduce students to key concepts of Indian Environmental Science.
2. Explore environmental awareness and nature-friendly ideas in Sanskrit literature.
3. Examine human behavior, cultural practices, and sustainable traditions related to nature.

Learning Outcomes:

After the completion of the course the students will:

1. Understand the connection between humans and nature.
2. Analyze ecological wisdom and sustainable practices in Sanskrit texts.
3. Apply Indian environmental ideas to address present-day ecological challenges.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.5	Environmental Awareness in Sanskrit Literature	04	0	0	04

Details of Course:

Unit I Science of Environment. **Credit 1**

- Modern Challenges and Crises of Environment.
    - Global warming.
    - Climate change.
    - Ozone layer depletion.
    - Explosive increase in pollution.
    - Decrease in underground water level.
    - River pollution.
    - Large-scale deforestation.
    - Natural calamities - floods, droughts, earthquakes.
- Environmental Consciousness in Sanskrit Literature.
    - Concept of 'Mother Earth' and worship of rivers in Vedic literature.
    - Protection and preservation of nature in Sanskrit texts.
    - Ancient practices of planting trees and water preservation techniques.
    - Buddhist and Jain ecological concepts:
        - Protection of trees.
        - Love for animals and birds.

Unit II Environmental Awareness in Vedic Literature. **Credit 1**

- Environmental Issues and Ecosystem in Vedic Literature.
    - Divinity of Nature and coordination among natural forces.
    - Equivalent Sanskrit terms for environment in Atharvaveda:

    - Vṛtavṛta (12.1.52)
    - Abhivarah (1.32.4)
    - Avṛtaḥ (10.1.30)
    - Parivṛta (10.8.31)
- Five basic elements (Aitareya Upaniṣad 3.3):
    - Earth
    - Water
    - Light
    - Air
    - Ether
- Three key constituents of environment (Atharvaveda 18.1.17):
    - Jala (Water)
    - Vāyu (Air)
    - Oṣadhi (Plants)
- Natural sources of water (Ṛgveda 7.49.2):
    - Divyah (Rain water)
    - Sravanti (Natural Spring)
    - Khanitrimah (Wells & canals)
    - Svayamjah (Lakes)
    - Samudrārthah (Rivers)
- Environment Preservation in Vedic Literature.
  - Five elementary sources (Atharvaveda 3.21.10):
    - Parvat (Mountain)
    - Soma (Water)
    - Vāyu (Air)
    - Parjanya (Rain)
    - Agni (Fire)
- Environment protection from Sun:
    - Ṛgveda (1.191.1-16)
    - Atharvaveda (2.32.1-6)
    - Yajurveda (4.4, 10.6)
- Congenial atmosphere via union of herbs & sun rays (Atharvaveda 5.28.5)
- Vedic concept of Ozone-layer "Mahat ulba" (Ṛgveda 10.51.1) (Atharvaveda 4.2.8)
- Importance of plants & animals in ecosystem preservation (Yajurveda 13.37)
- Eco-friendly concepts in Upaniṣads:
    - Bṛhadāraṇyaka Upaniṣad (3.9.28)
    - Taittirīya Upaniṣad (5.101)

Unit III Environmental Awareness in Purāṇas & Classical Sanskrit Literature. Credit 1

- Environmental Awareness & Tree Plantation.
- Planting trees as pious activity:
    - Matsya Purāṇa (59.159; 153.512)
    - Varāha Purāṇa (172.39)
- Trees to be planted by king (Śukranīti 4.58-62)

- Plantation & preservation as king's duty (Arthaśāstra 2.1.20)
- Punishments for destroying plants (Arthaśāstra 3.19)
- Tree plantation for groundwater recharge (Bṛhatsaṁhitā 54.119)
- Environmental Awareness & Water Management.
- Types of water canals (Kulyā):
    - Nādimātṛ mukha kulyā (from river)
    - Parvataparsva vartini kulyā (from mountain)
    - Hṛdasṛta kulyā (from pond)
- Preservation of water resources - Vāpi, Kūpa and Taḍāga:
    - Agnipurāṇa (209-2)
    - Vālmīki Rāmāyaṇa (2.80.10-11)
- Water harvesting system (Arthaśāstra 2.1.20-21)
- Underground water hydrology (Bṛhatsaṁhitā, Dakāgalādhyāya ch.54)

Unit IV Universal Environmental Issues in Kālidāsa's Literature. Credit 1

- Eight elements of environment & Aṣṭamūrti Śiva (Abhijñānaśākuntalam)
- Preservation themes in Kālidāsa's works:
    - Forest, water resources, natural resources.
    - Protection of animals, birds, plants.
- Environmental awareness in Abhijñānaśākuntalam (Drama)
- Ecosystem of Indian monsoon in Meghadūta.
- Seasonal weather conditions of Indian subcontinent in Ṛtusaṁhāra.
- Himalayan ecology in Kumārasaṁbhava.
- Oceanography in Raghuvaṁśa (Canto 13)

Essential/Recommended readings/Texts:

1. ठाकुर, आद्यादत्त, (1967), *वेदों में भारतीय संस्कृति*, लखनऊ: हिन्दी समिति।
2. शास्त्री, उदयवीर, (1968), *कौटिलीय अर्थशास्त्र - हिन्दी अनुवाद*, दिल्ली: मेहरचन्द लछमनदास।
3. मिश्र, ब्रह्मशंकर, (1968), *शुक्रनीति - हिन्दी अनुवाद*, वाराणसी: चौखम्बा संस्कृत सीरीज।
4. सत्यकेतु विद्यालंकार, (1968), *प्राचीन भारतीय शासनव्यवस्था और राजशास्त्र*, मसूरी: सरस्वती सदन।
5. मिश्र, बलदेव प्रसाद, (अवकाश), *बृहत्संहिता - वराहमिहिर विरचित*, मुम्बई: खेमराज श्रीकृष्णदास प्रकाशन।
6. सातवलेकर, श्रीपाद दामोदर, (अवकाश), *यजुर्वेद - हिन्दी अनुवाद सहित*, पारडी।
7. शर्मा, जानकी नाथ (सम्पा०), (अवकाश), *श्रीमद्वाल्मीकिरामायण - हिन्दी अनुवाद सहित*, गोरखपुर: गीताप्रेस।
8. झा, तारिणीश एवं त्रिपाठी, घनश्याम, (1998), *अग्निपुराण - हिन्दी अनुवाद*, इलाहाबाद: हिंदी साहित्य सम्मेलन।
9. द्विवेदी, कपिल देव, (2004), *वेदों में विज्ञान*, यदोई: विख्याति अनुसंधान परिषद्।
10. ओझा, डी.डी., (2005), *विज्ञान और वेद*, जोधपुर: साइंटिफिक पब्लिशर्स।

Additional Readings:

1. Dwivedi, O. P., & Tiwari, B. H. (1987). *Environmental Crisis and Hindu Religion*. New Delhi: Gitanjali Publishing House.
2. Dwivedi, O. P. (1990). *The Essence of the Vedas*. Gyanpur, Varanasi: Visva Bharati Research Institute.
3. Kiostermair, Klaus. (1993). *Ecology and Religion: Christian and Hindu Paradigms*. *Journal of Hindu-Christian Studies*, Butler University Libraries, Vol. 6.
4. Das Gupta, S. P. (2003). *Environmental Issues for the 21st Century*. New Delhi: Amittal Publications.
5. Pandya, Smta P. (n.d.). *Ecological Renditions in the Scriptures of Hinduism – I. Bulletin of the Ramakrishna Mission Institute of Culture*.

Difficulty Level 200-299

Credits - 4
Hours - 60

Minor 2.6: Political Thoughts: Western and Indian Perspectives

Course Objectives:

1. Introduce foundational texts and thinkers in both Western and Indian political traditions.
2. Analyze core concepts such as justice, power, law, and the ideal polity.
3. Highlight civilizational contrasts and similarities between Indian and Western thought.
4. Encourage critical reflection on colonial influences in political theory.
5. Equip students to ask deeper questions about ethics, authority, and governance across traditions.

Learning Outcomes:

After completing of the course, students will:

1. Articulate key concepts and thinkers from Indian and Western political traditions.
2. Compare ideas of governance, law, and justice in diverse philosophical frameworks.
3. Challenge dominant political narratives using non-Western sources.
4. Contextualize modern Indian political thought within its historical and cultural setting.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 2.6	Political Thoughts: Western and Indian Perspectives	04	0	0	04

Details of Course:

Unit I Foundations of Western Political Thought. **Credit 1**

- Greek political philosophy: Plato's *Republic* and Aristotle's *Politics.*
- The social contract: Hobbes, Locke, Rousseau.
- Enlightenment rationality and liberalism: Mill and Bentham.
- Political modernity and its assumptions.

Unit II Foundations of Indian Political Thought. **Credit 1**

- Rajadharma in the Vedas and epics (*Mahabharata*, *Ramayana*)
- Kautilya's *Arthashastra*: Statecraft and political realism.
- *Manusmriti* and the ethics of governance.
- Kingship and cosmology: Dharma as the ordering principle.

Unit III Key Contrasts and Critical Questions. **Credit 1**

- State and Society: Social contract vs. dharma-based order.
- Liberty and Individualism vs. Harmony and Duty.
- Secularism vs. Integral unity.
- What counts as political in India? Is Western political vocabulary sufficient?

Unit IV Relevance Today: Rethinking Political Categories. Credit 1

- Colonial knowledge systems and the framing of Indian politics.
- Gandhi's critique of modern civilization (*Hind Swaraj*)
- Ambedkar's vision: Between tradition and modernity.
- Towards a decolonized political thought.

Essential/Recommended Readings:

1. Plato, *Republic*
2. Aristotle, *Politics*
3. Kautilya, *Arthashastra*
4. Manusmriti (selected readings)
5. R.P. Kangle, *Arthashastra Commentary*
6. Ashis Nandy, *The Intimate Enemy*
7. S.N. Balagangadhara, *The Heathen in His Blindness*
8. Arvind Sharma, *Classical Hindu Thought*
9. M.K. Gandhi, *Hind Swaraj*
10. B.R. Ambedkar, *Annihilation of Caste*

Difficulty Level 200-299

Credits - 4
Hours - 60

SEMESTER – 4

SANSKRIT MAJORS

Major 2.7: Sanskrit Chandaśśāstra

Course Objectives:

1. Build foundational knowledge of Chandaśāstra and its role in Sanskrit literature.
2. Develop analytical understanding of Sanskrit metres (Chandas) and their structural elements.
3. Foster literary appreciation and creative expression through engagement with classical Sanskrit poetry.

Learning Outcomes:

After the completion of the course the students will:

1. Demonstrate understanding of Chandaśāstra principles and their application in classical texts.
2. Analyze and classify Sanskrit metres, identifying structural patterns and stylistic features.
3. Compose and critically evaluate Sanskrit poetic expressions, showing aesthetic and literary sensitivity.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.7	Sanskrit Chandaśśāstra	04	0	0	04

Details of Course:

Unit I Brief Introduction to Chandaśśāstra. **Credit 1**

- Brief Introduction to Chandaśśāstra (Origin and Development).
- Vedic hymns are composed in metrical patterns (*chandas*) like **Gayatri, Trishtubh, Jagati, Anushtubh**.
- Each meter is defined by a fixed **syllable count per line** and has varieties like *nichṛd* (shortened) and *atichṛd* (extended).

Unit II Classification and Elements of Sanskrit Meter. **Credit 1**

- Syllables: laghu and guru, yati, Gaṇa.
- Varṇavṛtta and Mātrāvṛtta.
- All major varṇavr̥ttas

Unit III Classification and Elements of Sanskrit Meter. **Credit 1**

- Major varṇavr̥ttas and mātrāvr̥ttas

Unit IV Analysis of Selected Classical Meter. **Credit 1**

- Vr̥tta-aucitya
- Nuances of a few vr̥ttas

- Chandogati Viveka

Essential/Recommended Readings/Texts

1. Deo, Ashwini S. (2007). *The Metrical Organization of Classical Sanskrit Verse*. *Journal of Linguistics, 43*(01), 63–114. https://doi.org/10.1017/s0022226706004452
2. शास्त्री, धरानन्द (संपा.), (2004), *केदारभट्ट विरचित वृत्तरत्नाकर*, दिल्ली : मोतीलाल बनारसीदास।
3. Pathak, A. C. N. (2015). *Chhanda Shastra of Pingala (MZN054)*. Chaukhambha Vidya Bhawan.
4. Bhat, S. K. (2022). *Chandogati* (Shashi Kiran B. N., Trans.). Kuvempu Bhasha Bharathi Praadhikara.
5. डिंडोरिया, वेद प्रकाश, (2022), *सुवृत्ततिलक*, वाराणसी : चौखम्बा सुरभारती प्रकाशन।

Difficulty Level 200-299

Credits - 4
Hours - 60

Major 2.8: Non-Vedāntic Āstika Schools (Mīmāṃsā, Nyāya, Sāṅkhya, Yoga)

Course Objectives:

1. To examine the fundamental concepts of non-Vedāntic Āstika schools and their contributions to Indian logic, ethics, and cosmology.
2. To explore the unique methods of epistemology (pramāṇa) and metaphysics (tattva) in Mīmāṃsā, Nyāya, Sāṅkhya, and Yoga.
3. To prepare students for philosophical comparison by examining how these schools define reality, perception, and liberation.

Learning Outcomes:

After the completion of the course the students will:

1. Be able to articulate the distinct approaches to knowledge, inference, and causation developed in Mīmāṃsā and Nyāya.
2. Demonstrate an understanding of the dualistic metaphysics of Sāṅkhya and its adaptation in Patañjali's Yoga.
3. Be equipped to contrast these systems with Vedānta and apply their conceptual tools in interpreting philosophical problems.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.8	Non-Vedāntic Āstika Schools of Philosophy (Mīmāṃsā, Nyāya, Sāṅkhya, Yoga)	3	1	0	4

Details of Course:

Unit I Core Concepts of Mīmāṃsā. **Credit 1**

- Six pramāṇas: pratyakṣa, anumāna, upamāna, arthāpatti, anupalabdhi, śabda; emphasis on śabda and Veda as apauruṣeya (authorless)
- Theory of anvitābhidhāna (meaning from syntactical connection)
- Rejection of Īśvara; dharma as known through Veda; karma-mīmāṃsā focus on ritual action
- Ontology: artha, bhāvanā, śabda-tattva; concept of puruṣārtha centered on dharma

Unit II Core Concepts of Nyāya and Vaiśeṣika. **Credit 1**

- Four pramāṇas: pratyakṣa, anumāna, upamāna, śabda; detailed pratyakṣa theory (nirvikalpaka vs. savikalpaka)
- Anumāna: hetu, pakṣa, vyāpti; emphasis on tarka (reasoning) and vāda (debate)
- Ontology of padārthas: dravya, guṇa, karman, sāmānya, viśeṣa, samavāya, abhāva; Ātmā as a substance; later acceptance of Īśvara

Unit III Core Concepts of Sāṅkhya. **Credit 1**

- Two pramāṇas: pratyakṣa, anumāna; inference for metaphysical entities
- Dualistic ontology: Puruṣa (conscious self) and Prakṛti (primordial matter)

- Puruṣa: inactive, multiple, eternal; Prakṛti: composed of guṇas (sattva, rajas, tamas), source of all evolution (tattvas)
- Mokṣa as kaivalya (isolation of Puruṣa); denial of Īśvara

Unit IV Core Concepts of Yoga and Other Schools. Credit 1

- Three pramāṇas: pratyakṣa, anumāna, śabda (from Āpta-vākya)
- Ontology: similar to Sāṅkhya; addition of Īśvara as special Puruṣa
- Goal: citta-vṛtti-nirodha; eightfold path (Aṣṭāṅga yoga): Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi
- Liberation: realization of Puruṣa's distinctness; vivekakhyāti (discriminative knowledge) as means to kaivalya

Essential/Recommended Readings/Texts

1. Selections from Arthasamgraha.
2. Selections from Tarkasamgraha.
3. Selections from Sankhyakarika.
4. Selections from Patanjala Yogasutras.
5. Selections from Sarva Darshana Samgraha.

Difficulty Level 100-199

Credits - 4
Hours - 60

Major 2.9: Modern Sanskrit Writings

Course Objectives:

1. To expose students to the rich and dynamic tradition of modern creative writing in Sanskrit.
2. To familiarize students with new and emerging genres of Sanskrit writing.
3. To help students appreciate the literary creativity and evolution of Sanskrit in modern times.

Learning Outcomes:

After the completion of the course, the students will:

1. Be able to compare the major literary genres, epic poetry (Mahākāvya) and biographical poetry (Caritakāvya), present in modern Sanskrit literature.
2. Describe the characteristics of prose poetry (Gadyakāvya) and drama (Rūpaka).
3. Explore and analyze modern creative poetic forms such as lyric poetry (Gītikāvya), Haiku, and Kuṇḍalya.
4. Be able to provide an account of the continuity and historical development of modern Sanskrit literature.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.9	Modern Sanskrit Writings	04	0	0	04

Details of Course:

Unit I Mahākāvya and Caritakāvya. **Credit 1**

- Svātantryasambhavam (Revaprasada Dwivedi) — Canto 2, Verses 21–45.
- Bhimāyanam (Prabha Shankar Joshi) — Canto X, Verses 20–29.

Unit II Gadya and Rūpaka. **Credit 1**

- Śataparvikā (Abhirāja Rajendra Mishra)
- Śārdūla-Śakatam (Virendra Kumar Bhattacharya) — Cantos 1–3.

Unit III Other Genres. **Credit 1**

- Sankalpa Gītikā — *Hariram Acharya.*

- Bruhi Ko'smin Yuge — *Pushpa Dikshit.*
- Dhīvargītikā (Naukamiha sāram sāram…) — *Radhavallabh Tripathi.*
- Haiku poems — *Harshdev Madhava.*
- Snānagṛihe.
- Vedanā.
- Mṛtyuḥ 1.
- Mṛtyuḥ 2.
- Kundaliyān (Durjana and Sajjana Maitrī) — *Mathuranath Shastri.*

Unit IV General Survey **Credit 1**

- Brief introduction to Modern Sanskrit Literature
- Contributions and works of the following modern Sanskrit authors:
- Pandita Kshama Rao.
- S. B. Varnekar.
- Parmanand Shastri.
- Janaki Vallabh Shastri.
- Ram Karan Sharma.
- Jagannath Pathak.
- S. Sunderrajan.
- Haridas Siddhantavagish.
- Mula Shankar M. Yajnika.
- Mahalinga Shastri.
- Yatindra Vimal Chowdhury.
- V. Raghavan.
- Mohan Lal Sharma Pandey.
- Ramakant Shukla.

Essential/Recommended readings/Texts:

1. पन्त, गिरीश चन्द्र (सम्पा०), (2008), *आधुनिक संस्कृत-साहित्य-संचयन*, दिल्ली : विद्यानिधि प्रकाशन।
2. मिश्र, अभिराज राजेन्द्र, (2013), *कल्पवल्ली (समकालीन संस्कृत काव्य संकलन)*, दिल्ली : साहित्य अकादमी।
3. द्विवेदी, रेवाप्रसाद, (2021), *स्वातन्त्र्यसम्भवम् (द्वितीय सर्ग स्वातन्त्र्यसंकल्पोदय)*, अनुवाद : सदाशिव द्विवेदी, व्याख्या : शोभामिश्रा, कानपुर : भक्तिप्रकाशन, आर्यनगर।

4. जोशी, प्रभाशंकर, *भीमायनम्*, पुणे : शारदा गौरव ग्रन्थमाला।
5. त्रिपाठी, राधावल्लभ, *नवस्पन्दः*, मध्य प्रदेश : हिन्दी ग्रन्थ अकादमी।
6. त्रिपाठी, राधावल्लभ, *आयतिः*, दिल्ली : राष्ट्रिय संस्कृत संस्थान।
7. श्रीनिवासरथ, *तदेव गगनं सैव धरा (काव्यसंग्रह)*, दिल्ली : राष्ट्रिय संस्कृत संस्थान।
8. मिश्र, अभिराज राजेन्द्र, *विंशशताब्दी-संस्कृत-काव्यमृतम् (संकलन), भाग—1*।

Additional Readings:

1. शुक्ल, हीरालाल, (1971), *आधुनिकसंस्कृतसाहित्य*, इलाहाबाद : रचनाप्रकाशन।
2. Satyavrat, Usha. (1987). *Sanskrit Dramas of the Twentieth Century*. Delhi : Mehar Chand Lachmandas.
3. Joshi, K. R. & Ayachuit, S. M. (1991). *Post Independence Sanskrit Literature*. Nagpur.
4. शास्त्री, कलानाथ, (1995), *आधुनिक काल का संस्कृत गद्य साहित्य*, दिल्ली : राष्ट्रिय संस्कृत संस्थान।
5. उपाध्याय, रामजी, (1996), *आधुनिकसंस्कृतनाटक*, वाराणसी : चौखम्बा सुरभारती प्रकाशन।
6. त्रिपाठी, राधावल्लभ, (1999), *संस्कृत साहित्य : बीसवीं शताब्दी*, दिल्ली : राष्ट्रिय संस्कृत संस्थान।
7. द्विवेदी, मीरा, (2000), *आधुनिक संस्कृत महिला नाटककार*, दिल्ली : परिमल पब्लिकेशन्स।
8. Prajapati, Manibhai K. (2005). *Post Independence Sanskrit Literature: A Critical Survey*. Patna.
9. कुलश्रेष्ठ, रुचि, (2008), *बीसवीं शताब्दी का संस्कृतलघुकथासाहित्य*, दिल्ली : राष्ट्रिय संस्कृत संस्थान।
10. द्विवेदी, रहस विहारी, *आधुनिक महाकाव्य समीक्षणम्*।

Difficulty Level 200-299

Credits - 4
Hours - 60

SOCIAL SCIENCES MAJORS

Major 2.10: Revisiting the History of Bharat

Course Objectives:

1. Introduce students to lesser-known facts about Bharata and its history.
2. Develop refined perspectives on Indian history.
3. Encourage further exploration and critical study of historical knowledge.

Learning Outcomes:

After the completion of the course the students will:

1. Participate confidently in discussions on Indian history.
2. Apply historical knowledge and perspectives to present-day societal issues.
3. Analyze and interpret historical events with informed viewpoints.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.10	Revisiting the History of Bharat	04	0	0	04

Details of Course:

Unit I Setting the Context and Understanding Bharata. **Credit 1**

- Distortion of Indian History.
- History and Itihāsa: Understanding their nature and differences.
- What Bharata is? Oneness despite multiple kingdoms.
- Rajadharma and Kingship: Training, lifestyle, and loyalty of kings; Dharmavijayi, Lobhavijayi, Asuravijayi; Comparison with Islamic kings.
- Discussion of Brahma and Kshatra from Vedic literature.
- Overview of Mauryan and Gupta dynasties: administration, culture, and legacy.
- Lesser-known kings: Harsha of Thanesar, Raja Shailendra, Pulakeshin II.

Unit II Indian Resistance to Invasions. **Credit 1**

- Early civilizations, Christianity, Islam, and their influence.
- Stories of Egypt and Spain.
- Indian resistance (700–1200 CE):
  - Nagabhata I – repelling Arab invasions in Rajasthan.
  - Bappa Rawal – consolidating Mewar and resisting invaders.
  - Vikramaditya I – defending central India against foreign threats.
- Later resistance against Delhi Sultanates and Mughals:
  - Veerakampana Raya reclaiming Madurai.
  - Raja Suheldev repelling Ghaznavid invasions.
  - Raja Raja Chola, I expanding south against invaders.
  - Maharana Pratap resisting Mughal expansion.
  - Shivaji establishing Maratha resistance against Mughals.

- Student Presentations: Various cases from different parts of India.

Unit III Society, Women, and Education in Ancient India. Credit 1

- Women in Ancient India: References from Vedas and classical literature.
- Queens of India, Scholars, and poetesses.
- Education in Ancient India: Institutions, practices, and philosophies.
- Contributions of rulers in promoting education and culture: Raja Krishnadevaraya, Samudragupta, Raja Harsha.

Unit IV Reconstruction of Tradition and Lesser-Known Figures. Credit 1

- Reconstruction of Tradition: Chanakya – Chandragupta, Vidyaranya – Hakka-Bukka, Shankar Dev, Padma Subrahmanyam.
- Unknown Faces of Great Personalities: Basavanna, Raja Ram Mohan Roy, Dr. B.R. Ambedkar.
- Aryan Invasion/Migration Debate.
- Student Presentations: Indian society – unknown facts.

Essential/Recommended readings/Texts:

1. Majumdar, R. C. *An Advanced History of India.*
2. Goel, Sita Ram. *History of Heroic Hindu Resistance to Muslim Invaders, 636 AD to 1206 AD.*
3. Balakrishna, Sandeep. *Invaders and Infidels (Book 1).*
4. Ganesh, R., Balakrishna, Sandeep, & Ravikumar, Hari. *Kshattra: The Tradition of Valour in India.*

Difficulty Level 200-299

Credits - 4
Hours - 60

Major 2.11: Indian Epigraphy II

Course Objectives:

1. Acquaint students with epigraphical resources in Sanskrit as crucial historical sources.
2. Explore the significance of inscriptions as a medium of documenting society, politics, and economy.
3. Develop skills to interpret inscriptions for historical reconstruction and understanding.

Learning Outcomes:

After the completion of the course the students will:

1. Identify and differentiate various types of inscriptions used in Indian history.
2. Analyze the content of inscriptions to understand historical and societal contexts.
3. Interpret inscriptions to reconstruct historical events and cultural practices.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.11	Indian Epigraphy II	04	0	0	04

Details of Course:

Unit I Selected Inscriptions (Up to 400 AD). **Credit 1**

- First Pillar Edict Delhi Topra.
- Maski Rock Inscription.
- Girnar Inscription of Rudradaman.
- Naland Copper Inscription of Samudragupt.
- Mehrauli Iron-Pillar Inscription.

Unit II Selected Inscriptions (Post 400 AD). **Credit 1**

- Mandsaur Koop-pillar Inscription of Yashodharman.
- Aihole Inscription of Pulkeshin II.
- Vigrahraj Inscription of Kotla.

Unit III Importance of Epigraphy. **Credit 1**

- Inscriptions as Historical Source Material.
- Proper dating of events.
- Understanding ancient culture and beliefs.
- Learning the social and economic life of ancient people.
- Learning new languages.

Unit IV Chronograms and Dating of Inscriptions. **Credit 1**

- Study of chronograms used in inscriptions.
- Methods for dating inscriptions based on historical context.

Essential/Recommended readings/Texts:

1. Dani, Ahmad Hasan. (1963). *Indian Paleography.* Oxford.
2. Sircar, D. C. (1965). *Select Inscriptions* (Vol. I). Calcutta.
3. झा बन्धु, (1968), *उत्कीर्णलेखपञ्चकम्,* वाराणसी।
4. राणा, एस.एस., (1978), *भारतीय अभिलेख,* दिल्ली: भारतीय विद्याप्रकाशन।
5. Satyamurty, K. (1992). *Text Book of Indian Epigraphy.* Delhi: Lower Price Publication.
6. सैनी, रणजीत सिंह, (2000), *अभिलेख-मंजूषा,* दिल्ली: न्यूभारतीय बुक कार्पोरेशन।
7. Pillai, Swami Kannu & Ramchandran, K. S. (2003). *Indian Chronology (Solar, Lunar and Planetary).* Asian Educational Service.
8. काम्बोज, जियालाल, *उत्कीर्णलेखस्तबकम्,* दिल्ली: ईस्टर्न बुकलिंकर्स।
9. सहाय, शिवस्वरूप, *भारतीय पुरालेखों का अध्ययन,* दिल्ली: मोतीलाल बनारसीदास।

Difficulty Level 200-299

Credits - 4
Hours - 60

Major 2.12: Introduction to Itihasa & Purana Tradition

Course Objectives:

1. Trace the origin, evolution, and significance of the Itihāsa–Purāṇa tradition.
2. Introduce major texts, authors, and their contributions to Indian narrative thought.
3. Highlight the cultural, spiritual, and literary impact of the Itihāsa–Purāṇa tradition.

Learning Outcomes:

After the completion of the course, the students will:

1. Identify the foundations and development of the Itihāsa–Purāṇa tradition.
2. Analyze its role in shaping Indian culture, civilization, and values.
3. Evaluate its influence on Indian literature and narrative traditions.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 2.12	Introduction to Itihasa and Purana Tradition	04	0	0	04

Details of Course:

Unit I Meaning and Significance of Itihāsa-Purāṇa. **Credit 1**

- Meaning of Itihāsa and Purāṇa.
- Mentions of Itihāsa and Purāṇa in Atharvaveda (15-6-8,11), Chāndogya Upaniṣad (7.4) and Arthaśāstra (1.5)
    - Exposition of: "इतिहासपुराणाभ्यां वेदं समुपबृहंयेत्।"
- Panca Lakṣaṇa (Five Characteristics) of Purāṇa.
- The place of Itihāsa-Purāṇa in the Indian narrative tradition.

Unit II Rāmāyaṇa. **Credit 1**

- The text and author of Rāmāyaṇa.
- Various versions and critical editions of Rāmāyaṇa.
- Ethos and culture depicted in Rāmāyaṇa.
- Rāmāyaṇa as a source-book (Upajīvya) for later literary production.

Unit III Mahābhārata. **Credit 1**

- The text and author of Mahābhārata.
- Evolution of the text:
    - Jaya.
    - Bhārata.
    - Mahābhārata.
- Brief description of 18 chapters of Mahābhārata.
- Mahābhārata as an encyclopaedic text.
- Mahābhārata as a sourcebook (Upajīvya) for later literary production.

Unit IV Purāṇa. **Credit 1**

- Brief introduction to 18 Purāṇas.
- Purāṇa as a sourcebook for:
    - History.
    - Religion.
    - Culture.
    - Geography.
    - Art and craft.

Essential/Recommended readings/Texts:

1. Chaturvedi, Badarinath. (2006). *Mahabharata: An Inquiry in the Human Condition.* Delhi: Orient Longman.
2. बांडिवदेकर, चन्द्रकांत, (2009), *भारतीय साहित्य पर महाभारत का प्रभाव,* आर्य प्रकाशन मंडल।
3. Rajagopalachari, C. (2013). *Ramayana.* Mumbai: Bharatiya Vidya Bhavan.
4. स्वामी सत्यरुपानंद, (2018), *महाभारत-मुक्ता,* नागपुर: रामकृष्ण मठ।
5. जोशी, दिनकर, (2020), *महाभारत एक दर्शन,* प्रभात प्रकाशन।
6. (2021), *श्रीमद्वाल्मीकीय रामायण,* गोरखपुर: गीताप्रेस।
7. Keith, A. B. *History of Classical Sanskrit Literature.* Delhi: MLBD.
8. शर्मा, उमाशंकर ऋषि, *संस्कृत साहित्य का इतिहास,* दिल्ली: ऋषि प्रकाशन।
9. द्विवेदी, कपिलदेव, *संस्कृत साहित्य का समीक्षात्मक इतिहास।*
10. उपाध्याय, बलदेव, *पुराण-विमर्श।*
11. व्यास, नानूराम, *रामायणकालीन संस्कृति,* सस्ता साहित्य मंडल।

THIRD YEAR: MAJOR PAPERS

Difficulty Level 300-399

Credits - 4
Hours - 60

SEMESTER – 5

SANSKRIT MAJORS

Major 3.1: Vedic Literature

Course Objectives:

1. To introduce students to the origin, structure and classification of Vedic literature, including the Samhitas, Brahmanas, Aranyakas and Upanishads.
2. To develop an understanding of the historical, linguistic and cultural contexts of the Vedic period.
3. To enable students to analyze selected hymns and philosophical texts such as the Ṛgveda and Kathopanishad.
4. To cultivate appreciation for the spiritual, literary and philosophical dimensions of Vedic thought and its influence on Indian culture.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain the major divisions and contents of Vedic literature and their chronological development.
2. Interpret selected hymns from the Ṛgveda and philosophical passages from the Upanishads.
3. Analyze the transition from ritualistic to philosophical thought within the Vedic corpus.
4. Evaluate the enduring significance of Vedic literature in shaping Indian philosophical and cultural traditions.

Credit Framework

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.1	Vedic Literature	04	0	0	04

Details of Course:

Unit I Introduction to Vedic Literature. **Credit 1**

- Samhita (Period and Contents of Samhitas)

Unit II Introduction to Vedic Literature. **Credit 1**

- Brahmana, Ayanyaka and Upanishad (Analysis of Contents)

Unit III Rgveda. **Credit 1**

- Agni Sukta (1.1), Indra Sukta (1.81)

Unit IV Kathopanishad (Second Valli) **Credit 1**

Essential/Recommended Readings/Texts:

1. Wilson, H. H. (1946). Rig Veda. Bangalore City: The Bangalore Printing & Publishing Co. LTD.
2. Shastri, J. L. (Ed.). (1978). Suklayajurveda Samhita (Vajasaneyi-Madhyandina). Delhi: Motilal Banarsidass.
3. Telang, & Choubey. (1997). New Vedic Selection. Varanasi: Bharatiya Vidya Prakashan.
4. कृष्णलालः, (1973), वैदिक संग्रह, दिल्ली : इन्दु प्रकाशन।
5. तिवारी शशिः, (1981), कठोपनिषद् (शाङ्करभाष्य संवलित), नई दिल्ली : मेहरचन्द लछमनदास पब्लिकेशन्स्।
6. त्रिवेदी रामगोविन्दः, (1990), ऋग्वेदसंहिता (सायणाचार्यकृत भाष्य एवं हिन्दी व्याख्या सहित), दिल्ली : चौखम्बा संस्कृत प्रतिष्ठान।
7. कठोपनिषद् (शाङ्करभाष्य हिन्दी अनुवाद सहित), (2015), गोरखपुर : गीता प्रेस।
8. शास्त्री रामकृष्णः, (2015), शुक्लयजुर्वेदसंहिता (उव्वट-महीधरभाष्यसंवलिता), वाराणसी : चौखम्बा विद्याभवन।
9. जोशी कन्हैयालालः, (2019), ऋग्वेदसंहिता (सायणाचार्यकृत भाष्य एवं हिन्दी अनुवाद), दिल्ली : परिमल पब्लिकेशन्स।
10. केन्द्रीयसंस्कृतविश्वविद्यालयः, ऋग्वेदसंहिता (सायणभाष्यम्), नई दिल्ली।

Additional Readings:

1. Velankar, H. D. (1965), Ṛksūktāvalī, Pune: Vaidika Sanshodhana Mandala॥
2. Velankar, H. D. (1972), Ṛksūktavaijayanti, Bombay: Bharatiya Vidya Bhavan.
3. सूर्यकान्तः (अनुवादकः), (1962), वैदिक देवशास्त्र, लेखकः – ए. ए. मैकडनल, नई दिल्ली: मेहरचन्द लछमनदास पब्लिकेशन्स।
4. तिवारी शशिः, (2014), वेदव्याख्यापद्धतयः, दिल्ली: प्रतिभा प्रकाशन।
5. शर्मा उमाशंकरऋषिः, (2019), ऋक्सूक्तनिकरः, वाराणसी: चौखम्बा ओरियण्टालिया।

Difficulty Level 300-399

Credits - 4
Hours - 60

Major 3.2: Nāstika Schools and Selected Western Philosophical Traditions

Course Objectives:

1. To introduce students to the core principles and canonical sources of major non-Vedic Indian philosophical systems such as Buddhism, Jainism and Cārvāka.
2. To develop an understanding of key metaphysical and epistemological concepts like Pratītyasamutpāda, Anātman, Anekāntavāda and Pramāṇa.
3. To encourage critical engagement with ethical doctrines and the philosophical foundations of non-violence, karma and liberation across traditions.
4. To familiarize students with major Western philosophical ideas from Greek, Rationalist, Empiricist and Kantian perspectives.
5. To promote comparative reflection between Indian and Western thought on self, reality, knowledge and ethics.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain the fundamental doctrines of Buddhist, Jain and Cārvāka philosophies with reference to their canonical texts and historical development.
2. Analyze the epistemological positions of Dignāga, Dharmakīrti and Jain logicians in contrast to Western theories of knowledge.
3. Evaluate the ethical frameworks of non-Vedic traditions, especially their implications for concepts of karma, duty and liberation.
4. Compare and contrast Indian non-Vedic ideas with Western notions of self, reality and moral reasoning.
5. Apply comparative philosophical reasoning to identify continuities and divergences between Indian and Western systems of thought.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.2	Nāstika Schools and Selected Western Philosophical Traditions	04	0	0	04

Details of Course:

Unit I Bauddha Darśana – Core Concepts of Buddhist Philosophy. **Credit 1**

- Historical background and canonical texts.
- Four Noble Truths and Eightfold Path.

- Pratītyasamutpāda (Dependent Origination)
- Anātman (No-Self) and Śūnyatā (Emptiness)
- Major schools: Theravāda, Mādhyamika, Yogācāra.
- Epistemology: Dignāga and Dharmakīrti.
- Critiques of Ātman and Brahman

Unit II Jaina Darśana – Non-Absolutism and Ethics. Credit 1

- Jīva, Ajīva and karma theory.
- Anekāntavāda (Non-absolutism)
- Syādvāda (Conditional predication)
- Five great vows and ethical discipline.
- Epistemology: Pramāṇa and Nayavāda.
- Jain metaphysics and cosmology.

Unit III Cārvāka and Other Non-Vedic Traditions. Credit 1

- Cārvāka materialism and pratyakṣa as sole pramāṇa.
- Rejection of inference and Vedic authority.
- Ethical naturalism and critique of ritualism.
- Ajīvaka determinism (niyati) – brief note.
- Comparative reflections: Buddhism, Jainism and Cārvāka.

Unit IV Select Western Philosophical Traditions - A Comparative Perspective. Credit 1

- Greek thought: Socratic ethics, Plato's forms, Aristotle's logic.
- Rationalism vs Empiricism: Descartes, Locke, Hume.
- Kant's synthetic a priori and categories of understanding.
- Comparative themes: self, reality, knowledge.
- Indian pramāṇa theory vs Western epistemology.
- Ethics: Dharma vs virtue/utilitarian frameworks.

Essential/Recommended Readings/Texts

1. Shastri, Kuppuswami. (1951). A Primer of Indian Logic. Madras: University of Madras.
2. Radhakrishnan, S. (1992). Indian Philosophy (Vols. 1–2). Oxford University Press.
3. Hiriyanna, M. (1993). Essentials of Indian Philosophy. Delhi: Motilal Banarsidass.
4. Kadvekar, S. K. (2000). Indian and Western Philosophy: A Comparative Study. Pune: University of Pune Press.
5. Mādhavācārya. Sarva-Darśana-Saṃgraha. Varanasi: Chaukhamba Vidya Bhavan.

Difficulty Level 300-399

Credits - 4
Hours - 60

Major 3.3: Sahitya Shastra: Rasa and Dhvani

Course Objectives:

1. To introduce students to the foundational concepts of *Kāvyaśāstra* including *kāvya-lakṣaṇa*, *kāvya-prayojana* and *kāvya-hetu* as articulated by major theorists.
2. To develop an understanding of *rasa theory* as propounded in the *Nāṭyaśāstra* and its subsequent interpretations by aesthetic philosophers.
3. To examine the detailed components of *rasa* and their expressive functions in classical Sanskrit literature.
4. To familiarize students with the theory of *dhvani* and *vyañjanā* and their role in the evolution of poetic theory.
5. To cultivate analytical and appreciative skills for interpreting Sanskrit literary works through aesthetic and theoretical frameworks.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain and compare definitions of kāvya proposed by Bhāmaha, Daṇḍin, Vāmana, Mammaṭa and Rājaśekhara.
2. Describe the purpose (kāvya-prayojana) and causes (kāvya-hetu) of poetry and their philosophical implications.
3. Analyze the concept of rasa in the Nāṭyaśāstra and discuss interpretative theories of Bhaṭṭaṭauta, Bhaṭṭanāyaka, Śaṅkuka and Abhinavagupta.
4. Identify and illustrate various rasas, their components (vibhāva, anubhāva, vyabhicāribhāva, sthāyibhāva) and their expressive functions in poetry and drama.
5. Evaluate the significance of dhvani and vyañjanā as the essence of poetic expression and discuss Abhinavagupta's theory of rasa-dhvani.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.3	Sahitya Shastra: Rasa and Dhvani	04	0	0	04

Details of Course:

Unit I Kāvya Lakṣaṇa, Kāvya Prayojana & Kāvya Hetu. **Credit 1**

- Definitions of kāvya: Bhāmaha, Daṇḍin, Vāmana, Mammaṭa, Rājaśekhara.
- Kāvya-prayojana: śikṣā, vyutpatti, rasānanda.
- Kāvya-hetu: pratibhā, aucitya, abhyāsa, śravaṇa, loka-anubhava, kāvyapuruṣārtha, kāvyapratibhā.

Unit II Rasa Theory - Foundations. **Credit 1**

- Nāṭyaśāstra's rasa-sūtra and sādhāraṇīkaraṇa.

- Theories of Bhaṭṭaṭauta, Bhaṭṭanāyaka, Śaṅkuka, Abhinavagupta.
- Rasa as guṇa, anukṛti, abhivyakti, camatkāra.
- Psychological and ontological dimensions of rasa.

Unit III Rasa in Detail - Components, Types and Expression. Credit 1

- Navarasa with vibhāvas, anubhāvas, vyabhicāribhāvas, sthāyibhāva.
- Avāntara rasas: kāruṇya, bhakti, vātsalya, rāgānurāga.
- Rasa-anubhava, sādhāraṇīkaraṇa, role of reader/spectator.
- Emotional replication and aesthetic relish.

Unit IV Dhvani and Vyañjanā. Credit 1

- Dhvani as soul of poetry; vācya, lakṣya, vyaṅgya distinction.
- Vyañjanā beyond abhidhā and lakṣaṇā.
- Types of dhvani: vastu, alaṅkāra, rasa.
- Supremacy of rasa-dhvani and Abhinavagupta's elaboration.

Essential/Recommended Readings/Texts

1. Hiriyanna, M. (1954). Art Experience. Mysore: Kavyalaya Publishers.
2. Viśvanātha. (1971). Sāhitya-darpaṇa. New Delhi: Motilal Banarsidass.
3. Bharata-muni. (1988). Nāṭya-śāstra (Ed. R. S. Nagar) with Abhinavagupta's Abhinava-bhāratī. New Delhi: Parimal Publications.
4. Ānandavardhana. (1998). Dhvanyāloka with Abhinavagupta's Locana. New Delhi: Munshiram Manoharlal Publishers.
5. Ganesh, R. Ālaṅkāraśāstra (Trans. M. C. Prakash). Bengaluru: Bharatiya Vidya Bhavan.
6. Ganesh, R. A Series of 14 Lectures on Ālaṅkāraśāstra [YouTube playlist]. Retrieved from – https://www.youtube.com/playlist?list=PLlNdduOe1pp3SVa44_S6Axnk4DK3QCiIn

Difficulty Level 300-399

Credits - 4
Hours - 60

Major 3.4: Textual study of Tarkasamgraha – I (Up to Pratyakṣa)

Course Objectives:

1. To introduce students to the foundational structure of Nyāya–Vaiśeṣika philosophy, beginning with the Maṅgalācaraṇa and the seven padārthas as categories of reality.
2. To develop a clear understanding of the Nyāya concept of Īśvara (God) and its philosophical justification through rational argumentation.
3. To examine the theory of Pratyakṣa (perception) and its classifications, emphasizing the distinction between nirvikalpaka and savikalpaka perception.
4. To analyze Nyāya's model of sensory cognition and its relation to sense-object contact (indriyārtha-sannikarṣa).
5. To promote comparative philosophical thinking through the study of Buddhist, Jaina, Mīmāṃsā and Vyākaraṇa perspectives on Nyāya–Vaiśeṣika categories and perception.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain the significance of Maṅgalācaraṇa and describe the seven padārthas of Nyāya–Vaiśeṣika with philosophical clarity.
2. Compare Nyāya–Vaiśeṣika metaphysics with alternative ontological models from Buddhist, Jaina and Mīmāṃsā systems.
3. Analyze Nyāya's rational arguments for the existence of Īśvara and evaluate counter-positions from other schools.
4. Distinguish between nirvikalpaka and savikalpaka pratyakṣa and explain their epistemic roles within Nyāya theory.
5. Examine the process of perception through indriyārtha-sannikarṣa, discuss theories of perceptual error (khyātivāda) and assess the importance of Pratyakṣa in Nyāya epistemology.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.4	Textual study of Tarkasamgraha – I (Up to Pratyakṣa)	04	0	0	04

Details of Course:

Unit I Maṅgalācaraṇa and Seven Padārthas (Comparative View) **Credit 1**

- Invocation and purpose of study (*Maṅgalācaraṇa*)
- Seven padārthas of Nyāya–Vaiśeṣika: *dravya, guṇa, karma, sāmānya, viśeṣa, samavāya, abhāva*
- Comparative perspectives from Buddhism, Jainism, Mīmāṃsā, Vyākaraṇa etc.
- Meta-level insight: Nyāya–Vaiśeṣika as a comprehensive map of reality, debated by other Darśanas.

Unit II Īśvaravāda. **Credit 1**

- Arguments for the existence of Īśvara.
- Nyāya's reasoning
- Counter-arguments from Buddhist and Mīmāṃsaka traditions.
- Annambhaṭṭa's presentation and responses.

Unit III Pratyakṣa (Perception I) **Credit 1**

- Definition and types: *nirvikalpaka* vs *savikalpaka.*
- Role of indriyas (senses) and artha (object)
- External and internal sense organs.

Unit IV Pratyakṣa (Perception II) **Credit 1**

- *Indriyārtha-sannikarṣa* (modes of contact)
- Perceptual error (*khyātivāda*) and comparative theories.
- Obstacles in perception (*artha-grahaṇeṣu bādha*)
- Relevance of Pratyakṣa in Nyāya system.

Essential/Recommended Readings/Texts

1. Annambhaṭṭa. (2003). Tarkasaṁgraha. Pune: Bhandarkar Oriental Research Institute (BORI).
2. Annambhaṭṭa. (2017). Tarkasaṁgraha. Varanasi: Chaukhamba Surbharati Prakashan.

Difficulty Level 100-199

Credits - 4
Hours - 60

SOCIAL SCIENCES MAJORS

Major 3.5: Administrative Foundations in Kautilya's Arthashastra (Vinayadhikarana)

Course Objectives:

1. To introduce students to the foundational principles of kingship and the ideal training of a ruler as outlined in the Arthaśāstra.
2. To understand the ethical and administrative frameworks governing the conduct of kings and ministers.
3. To analyze Kautilya's guidelines for selection, duties and moral integrity of ministers and officials.
4. To study the structure and functioning of royal councils and espionage systems as instruments of statecraft.
5. To explore the mechanisms of internal and palace security ensuring the protection of the king and the stability of the state.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain the principles of royal education, discipline and self-control (indriya-nigraha) as essential to good governance.
2. Identify the qualifications, duties and ethical expectations of ministers and high officials in the Arthaśāstra.
3. Analyze the functioning of secret councils (mantriparishad) and the strategic use of spies (gūḍhapuruṣas) in maintaining state order.
4. Evaluate Kautilya's insights on internal vigilance, loyalty testing and prevention of conspiracy within the administration.
5. Assess the role of discipline, morality and intelligence systems in safeguarding both the ruler and the realm.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.5	Administrative Foundations in Kautilya's Arthashastra (Vinayadhikarana)	04	0	0	04

Details of Course:

Unit I Training and Discipline of the Prince. **Credit 1**

- Control of senses and self-restraint (*indriya-nigraha*)
- Role of teachers and elders in training the heir.
- King's personal discipline and ethical conduct.
- Importance of dharma, artha and kama balance.

Unit II Ministerial Selection and Conduct. **Credit 1**

- Criteria for selecting ministers (*amatyas*)
- Qualities of an ideal counselor.

- Duties and responsibilities of high officials.
- Code of conduct, honesty and accountability.

Unit III Councils and Espionage System. Credit 1

- Secret councils (*mantriparishad*) and advisory roles.
- Use of spies (*gūḍhapuruṣas*) for governance.
- Loyalty testing of ministers and officers.
- Detection and prevention of treachery.

Unit IV Internal and Palace Security. Credit 1

- King's personal security and palace supervision.
- Surveillance within the court and administration.
- Methods to safeguard the state from traitors.
- Protection of kingship through vigilance.

Essential/Recommended Readings/Texts:

1. Kangle, R. P. (1960–1965). Kautilya's Arthashastra (3 Vols.). Bombay: University of Bombay.
2. Rangarajan, L. N. (1992). The Arthashastra. New Delhi: Penguin Books.
3. Unni, N. P. (Ed.). (2012). Arthashastra of Kautilya (Edited by T. Ganapati Sastri). Delhi: New Bharatiya Book Corporation.
4. Sihag, B. S. (2014). Kautilya: The True Founder of Economics. Cham: Springer.

Difficulty Level 300-399

Credits - 4
Hours - 60

Minor 3.6: Rethinking Social Sciences: An Indic Perspective

Course Objectives:

1. Provide an overview of the evolution of social sciences and their emergence in the West.
2. Introduce indigenous categories of social organization, ethics, and governance.
3. Familiarize students with key Indian thinkers and knowledge systems relevant to society.
4. Critique the colonial and postcolonial shaping of Indian academia.

Learning Outcomes:

After completing of the course, students will:

1. Identify and use Indian categories (e.g., Dharma, Jāti, Ṛta, Puruṣārtha) in understanding society.
2. Critically assess the colonial legacy in Indian academia and institutions.
3. Recognize and engage with Indian knowledge systems and texts.
4. Develop comparative insights between Western disciplines and Indian thought traditions.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.2	Rethinking Social Sciences: An Indic Perspective	3	1	0	04

Details of Course:

Unit I Social Sciences: Western Origins and Critiques. **Credit 1**

- Birth of disciplines in the West – Sociology, Political Science, Anthropology, etc.
- Enlightenment and Positivism.
- Individualism, Rationalism, and Modernity.
- Critique of Western "Universals" and Eurocentrism.
- How the West studies Indian society.

Unit II Indigenous Social Thoughts and Institutions. **Credit 1**

- Understanding Indian social thoughts: Puruṣārthas, Varṇa, Āśrama.
- Society as Cosmos: Ṛta and Dharma, harmony, and interdependence.
- Indian knowledge traditions through textual evidences – *Aṣṭādhyāyī*, *Dharmashāstra*, *Kāvyas.*
- Introduction to Indian thinkers: Kautilya, Swami Vidyaranya, Sri Aurobindo, Tagore, Dharampal, etc.

Unit III Introduction to Indian Society. **Credit 1**

- Fundamental units of Indian society: Family, Gurukula, and Temple.

- Family as the basic unit: joint families, intergenerational roles.
- Gurukula: role in society, Guru-śiṣya Paramparā, holistic education.
- Temple as a civilizational centre: socio-cultural, educational, and economic functions.

Unit IV Rethinking Disciplines Through Indic Lens. Credit 1

- Role of family, community, ritual, and cosmos in understanding society.
- Can we have Indian Sociology, Indian Anthropology, Indian Political Science?
- Understanding the cultural fabric of India as the base for developing Indian social sciences.
- Pathways for decolonizing education and curriculum.

Essential/Recommended Readings:

1. S.N. Balagangadhara, *The Heathen in His Blindness*
2. Edward Said, *Orientalism*
3. Dharampal, *The Beautiful Tree.*

Difficulty Level 300-399

Credits - 4
Hours - 60

Minor 3.7: Sociology in the Pre-Common Era: Comparative Civilizational Perspectives

Course Objectives:

1. Introduce students to early sociological ideas in major world civilizations.
2. Examine how ancient societies understood social order, ethics, governance, and roles.
3. Analyze foundational texts and thinkers from India, Greece, and China.
4. Identify similarities, contrasts, and enduring ideas across civilizations.
5. Foster critical engagement with classical social thought in relation to modern concerns.

Learning Outcomes:

After completing of the course, students will:

1. Describe core social institutions and values in Indian, Greek, and Chinese civilizations.
2. Analyze ancient texts with a sociological lens.
3. Compare different models of order, hierarchy, justice, and knowledge.
4. Reflect on the pre-modern roots of modern sociological concepts.
5. Apply civilizational insights to contemporary issues in society and governance.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.7	Sociology in the Pre-Common Era: Comparative Civilizational Perspectives	3	1	0	04

Details of Course:

Unit I Society in Early Indian Civilization: Vedic and Post-Vedic Periods. Credit 1

- Kinship and ritual order in Ṛgvedic society.
- Varṇa, Āśrama, and Dharma: social organization and life stages.
- Family and education in Vedic societies.
- Reflection from Pāṇini's times: societal studies.
- Social codes of conduct: Dharmasūtras and Dharmaśāstras.

Unit II Classical Greek Society. Credit 1

- The Polis: political and social thought in Athens and Sparta.
- Concepts of citizenship and slavery.
- Philosophical visions of society: Plato and Aristotle.
- Family, education, and women in Greek society.
- Ethics, justice, and hierarchy.

Unit III Early Chinese Sociological Thought. Credit 1

- Social harmony through Li (ritual), Ren (humaneness), and filial piety in Confucianism.
- Daoism: society through spontaneity, nature, and balance.

- Legalism and state control: Han Feizi's vision of order.
- Family, kinship networks, and education.
- Hierarchy and social responsibility.

Unit IV Comparative Insights and Contemporary Relevance. Credit 1

- Comparing Indian, Greek, and Chinese frameworks: ethics, order, education, and authority.
- Common civilizational themes: family, duty, hierarchy, and justice.
- Legacy of ancient thought in shaping identity, gender, and governance today.
- Are modern sociological categories sufficient to understand pre-modern societies?

Essential/Recommended Readings:

1. Dr. Gajanan Pandey, *Paninikalin Dharma Evam Samaj*
2. Patrick Olivelle, *Dharmasutras*
3. D.D. Kosambi, *The Culture and Civilization in Ancient India*
4. Plato, *Republic*
5. Aristotle, *Politics*
6. Paul Cartledge, *Ancient Greece: A History of Eleven Cities*
7. Benjamin Schwartz, *The World of Thought in Ancient China*
8. Shmuel Eisenstadt, *Comparative Civilizations and Multiple Modernities*.

Difficulty Level 300-399

Credits - 4
Hours - 60

SEMESTER – 6
SANSKRIT MAJORS

Major 3.8: Sahitya shastra - II (Aucitya, Vakrokti, Alaṅkāra, Rīti & Guṇa)

Course Objectives:

1. To introduce students to the aesthetic and theoretical foundations of Aucitya, Vakrokti, Alaṅkāra, Rīti and Guṇa in Sanskrit poetics.
2. To explore Kṣemendra's doctrine of Aucitya as a principle governing harmony and propriety in poetic composition.
3. To examine Kuntaka's theory of Vakrokti as the creative essence of poetic expression and its sixfold manifestation.
4. To study the nature, types and aesthetic function of Alaṅkāras in enhancing poetic beauty and rasa.
5. To understand Rīti and Guṇa as stylistic determinants of poetic excellence and compare them with other major poetic theories like Dhvani and Rasa.To introduce the aesthetic significance of *auchitya*, *vakrokti*, *alankara*, *riti* and *guna* in Sanskrit poetics.
6. To familiarize students with key texts and thinkers like Kshemendra, Kuntaka and others through focused textual study.
7. To develop analytical skills for applying classical poetic theories to interpret literary works.

Learning Outcomes:

After the completion of the course, the students will:

1. Define and interpret the concepts of Aucitya, Vakrokti, Alaṅkāra, Rīti and Guṇa within the framework of Sanskrit poetics.
2. Analyze Kṣemendra's classification of Aucitya and explain its role in the realization of rasa and poetic harmony.
3. Illustrate Kuntaka's six levels of Vakratā with examples, showing how stylistic deviation contributes to poetic creativity.
4. Identify and explain major Alaṅkāras (figures of speech) and assess their role in producing aesthetic delight and expressive richness.
5. Evaluate the significance of Rīti and Guṇa as determinants of poetic style and discuss their interrelation with Rasa, Dhvani and Vakrokti theories.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.8	Sahitya shastra - II (Aucitya, Vakrokti, Alaṅkāra, Rīti & Guṇa)	04	0	0	04

Details of Course:

Unit I Aucitya (Propriety in Poetry) **Credit 1**

- Definition and scope of aucitya (propriety)

- Kṣemendra's classification: aucitya in rasa, alaṅkāra, guṇa, dhvani, vakrokti, bhāva, vastu, prabandha.
- Role of aucitya in rasa-niṣpatti (emotional realization)
- Distinction between aucitya and anaucitya.
- Illustrative examples from Sanskrit kāvya.
- Comparative insights with alaṅkāra and rasa perspectives.

Unit II Vakrokti (Oblique Expression) Credit 1

- Vakrokti as poetry's soul according to Kuntaka.
- Six levels of vakratā:
  - Varṇavinyāsa vakratā (phonetic)
  - Padapūrvārddha vakratā (first half of word)
  - Padottarārddha vakratā (second half of word)
  - Vākya vakratā (sentence-level)
  - Prakaraṇa vakratā (section-level)
  - Prabandha vakratā (entire composition)
- Stylistic beauty through deviation and creativity.
- Distinction and dialogue with dhvani and alaṅkāra schools.
- Textual illustrations showing vakratā in application.

Unit III Alaṅkāra (Figures of Speech) Credit 1

- Alaṅkāra as poetic śobhā (embellishment)
- Classification: śabda-alaṅkāras and artha-alaṅkāras.
- Selected alaṅkāras: upamā, rūpaka, utprekṣā, yamaka, anuprāsa, dīpaka, samāsokti, atiśayokti.
- Aesthetic function in enhancing rasa and poetic expression.
- Critique of alaṅkāra school for overemphasis on external embellishment.
- Integration with dhvani and rasa theories.

Unit IV Rīti (Style) and Guṇa (Merits) Credit 1

- Rīti defined as śabdārtha-yojanā (word-meaning combination)
- Classification of rīti: vaidarbhī, gauḍī, pāñcālī.
- Vāmana's view: rīti as kāvyātmā (soul of poetry)
- Guṇas: mādhurya, ojas, prasāda, saushṭhava, saukumārya.

- Role of rīti and guṇa in poetic excellence and rasa production.
- Comparative evaluation of rīti-vāda, dhvani-vāda, vakrokti-vāda.

Essential/Recommended Readings/Texts

1. Mammaṭa. (1930). Kāvya-prakāśa (with Bhaṭṭa-gopāla's Sāhitya-cūḍāmaṇi and Śrīvidyā-cakravartī's Sampradāya-prakāśinī). Tiruvananthapuram: Trivandrum Sanskrit Series Office.
2. Kuntaka. (1977). Vakrokti-jīvita (with English translation by K. Krishnamoorthy). Dharwar: Karnatak University.
3. Kṣemendra. (1982). Aucitya-vicāra-carcā. Varanasi: Krishnadas Academy.
4. Appayya-dīkṣita. (1998). Kuvalayānanda. Hyderabad: Srimad Appayya Deekshitendra Granthavali Prakasana Samiti.

Difficulty Level 300-399

Credits - 4
Hours - 60

Major 3.9: Sanskrit Writing: Translation, Composition and Creativity

Course Objectives:

1. To develop linguistic competence and stylistic awareness through translation of essays and prose passages.
2. To familiarize students with the structure, vocabulary and conventions of Śāstra-style Sanskrit writing.
3. To cultivate creativity and fluency in composing original Sanskrit prose, including narratives and descriptive pieces.
4. To train students in the art of Sanskrit poetic composition with attention to chandas (meter), alaṅkāra (figures of speech) andrasa (aesthetic emotion).
5. To enhance the ability to express thoughts coherently, elegantly and idiomatically in Sanskrit through practice, critique and revision.

Learning Outcomes:

After the completion of the course, the students will:

1. Translate essays and prose passages into Sanskrit accurately, using appropriate grammar, vocabulary and idiomatic expressions.
2. Demonstrate understanding of formal Śāstra prose style and compose concise explanatory or argumentative Sanskrit paragraphs on philosophical and classical themes.
3. Create original Sanskrit prose such as short stories, travelogues, or descriptions that reflect imagination, clarity and linguistic correctness.
4. Compose Sanskrit verses in simple and moderately complex meters, applying poetic devices like alaṅkāra, dhvani and rasa effectively.
5. Critically evaluate and refine their own and peers' compositions through discussion and feedback, demonstrating aesthetic and linguistic maturity.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.9	Sanskrit Writing: Translation, Composition and Creativity	04	0	0	04

Details of Course:

Unit I Translation of Essays. **Credit 1**

- Selection of simple to moderately complex essays or prose passages.
- Focus on linguistic tools: grammar, vocabulary, sentence structure and idiomatic expressions.
- Techniques for accurate and elegant translation.
- Discussion and peer review to enhance translation quality.

Unit II Shastra-Related Writings. **Credit 1**

- Introduction to formal Sanskrit prose used in philosophical, scientific, or classical texts.
- Writing exercises on summarizing, explaining and arguing concepts in Shastra style.
- Emphasis on clarity, coherence and classical conventions of Shastra writing.
- Examples from Nyaya, Vedanta, Dharma Shastra, or classical scientific texts.

Unit III Creative Prose Composition. **Credit 1**

- Short stories, travelogues and descriptive writing.
- Exercises on imagination, narrative structure, character description and stylistic variation.
- Encouraging originality while maintaining Sanskrit linguistic norms.
- Peer discussion and refinement of creative expressions.

Unit IV Poetic Compositions. **Credit 1**

- Training in composing Sanskrit verses: simple meters (like Anushtubh) to slightly complex meters.
- Use of Alankaras, Dhvani and Rasa in poetic writing.
- Writing short poems, couplets, or narrative poetry.
- Group exercises and feedback for enhancing poetic sensibility and stylistic elegance.

Essential/Recommended readings/Texts:

1. Kale, M. R. Higher Sanskrit Grammar. Delhi: Motilal Banarsidass. (Hindi Translation also available)
2. शास्त्री, घरानन्द. *लघुसिद्धान्तकौमुदी (मूल एवं हिन्दी व्याख्या सहित).* दिल्ली: मोतीलाल बनारसीदास प्रकाशनम्।
3. नौटियाल, चक्रधर. *बृहद्-अनुवाद-चन्द्रिका.* दिल्ली: मोतीलाल बनारसीदास प्रकाशनम्।
4. द्विवेदी, कपिलदेव. *रचनानुवादकौमुदी.* वाराणसी: विश्वविद्यालय प्रकाशन।
5. द्विवेदी, कपिलदेव. *संस्कृत निबन्धशतकम्.* वाराणसी: विश्वविद्यालय प्रकाशन।

Additional Readings:

1. Kanshiram. (2009). *Laghusiddhantakaumudi (Vol. 1).* Delhi: Motilal Banarsidass.
2. Apte, V. S. *The Students' Guide to Sanskrit Composition.* Varanasi: Chowkhamba Series. (Hindi translation also available).
3. शास्त्री, भीमसेन. *(भैमीव्याख्या सहित लघुसिद्धान्तकौमुदी, भाग १).* दिल्ली: भैमीव्याख्या प्रकाशनम्।
4. पाण्डेय, राधामोहन. *संस्कृत सहचर.* पटना: स्टूडेण्ट्स फ्रेण्ड्स प्रकाशनम्।

Difficulty Level 300-399

Credits - 4
Hours - 60

Major 3.10: Bhāratīya Arthaśāstra Tradition

Course Objectives:

1. To introduce students to the textual foundations of Arthashastra in Vedic, epic and classical sources.
2. To examine the Mahabharata's insights on kingship, state duties and governance principles.
3. To explore Jain and other non-Vedic texts on political thought and ethical rulership.
4. To study medieval Indian contributions to administration, polity and governance.
5. To encourage comparative analysis of ethical, practical and historical approaches to Indian statecraft.

Learning Outcomes:

After the completion of the course, the students will:

1. Identify key references to state, kingship and polity in Vedic and classical texts.
2. Analyze the Mahabharata's perspectives on dharma-based governance and kingly duties.
3. Compare ethical and political ideas from Jain and other non-Vedic texts with Vedic traditions.
4. Explain medieval contributions to administration, economy and governance in Indian history.
5. Critically evaluate the evolution of Indian political thought across textual and historical contexts.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.10	Bhāratīya Arthaśāstra Tradition	04	0	0	04

Details of Course:

Unit I Foundations of Arthashastra in Vedic and Classical Texts. Credit 1

- References in Atharva Veda: state, elements of state, duties of the king.
- Early *niti* texts: *Śukranīti*, *Kauṭilya's Arthashastra*, *Kāmandaka Nītisāra, Nītivākyāmṛta* (of Somadeva Suri)
- Survey of the textual landscape of Arthashastra tradition.

Unit II Arthashastra in the Mahabharata. Credit 1

- *Śāntiparva*: origin and legitimacy of the state, duties of the king, dharma as the base of the state, purpose of polity.

- *Sabhāparva – Kaccit* chapter: dialogue on the king's accountability, principles of good governance.

Unit III Jain and Other Niti Texts. Credit 1

- Selections from *Nītivākyāmṛta* of Somadeva Suri – ethics of rulership, statecraft and moral conduct.
- Comparative perspectives on political thought in non-Vedic traditions.

Unit IV Medieval Contributions. Credit 1

- *Mānasollāsa* of King Someshvara III (Western Chalukya ruler, 12th century CE) - administrative organization, arts, economy, governance.
- *Budhabhūṣaṇa* of Chhatrapati Sambhaji Maharaj- polity, justice and governance in Maratha political thought.

Essential/Recommended Readings/Texts

1. Śukra. (1924). Śukranīti (G. N. Jha, Ed.). Varanasi: [Publisher not specified].
2. Atharva Veda. Relevant Suktas.
3. Kauṭilya. Arthashastra (R. Shamasastry, Trans.; T. Ganapati Sastri, Sanskrit edition).
4. Kāmandaka. Nītisāra (R. P. Kangle, Trans.).
5. Somadeva Suri. Nītivākyāmṛta (Pannalal Jain, Ed.).
6. Mahābhārata. Śāntiparva & Sabhāparva (Critical Edition, BORI).
7. Someshvara III. Mānasollāsa (G. K. Shrigondekar, Ed.). Baroda: Baroda Oriental Institute.
8. Sambhaji Maharaj. Buddhabhūṣaṇa (S. S. Sardesai, Ed.).

Additional Readings:

1. Kangle, R. P. (1960–1965). *The Kauṭilīya Arthashāstra.* Bombay: University of Bombay.
2. Altekar, A. S. (1965). *State and Government in Ancient India.* Delhi: Motilal Banarsidass.
3. Sharma, R. S. (1966). *Aspects of Political Ideas and Institutions in Ancient India.* Delhi: Motilal Banarsidass.
4. Gopal, Lallanji. (1975). *Some Aspects of Ancient Indian Polity.* Delhi: [Publisher not specified].
5. Singh, Balbir. *Bharatiya Rajniti: Puratan evam Madhyakalin Yug.* [Publisher and year not specified].

Difficulty Level 300-399

Credits - 4
Hours - 60

Major 3.11: Textual Study of Tantrasamgraha – II (Anumāna to Śabda)

Course Objectives:

1. To introduce students to the theory and types of Anumāna (inference) in Indian logic.
2. To explore Upamāna (analogy) and Arthāpatti as means of knowledge.
3. To examine Śabda (verbal testimony) and its epistemic authority in Nyāya and other Darśanas.
4. To analyze logical fallacies, interpretive challenges and inter-school debates.
5. To develop critical understanding of epistemological methods across classical Indian traditions.

Learning Outcomes:

After the completion of the course, the students will:

1. Identify and explain the types of Anumāna and their application in reasoning.
2. Analyze Upamāna and Arthāpatti as pramāṇas, including their limitations.
3. Evaluate Śabda as an authoritative source of knowledge, including vaidika and laukika testimony.
4. Detect logical fallacies (hetvābhāsas) and interpretive challenges in classical texts.
5. Compare epistemological perspectives across Nyāya, Mīmāṃsā and Buddhist traditions.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.11	Textual Study of Tantrasamgraha – II (Anumāna to Śabda)	04	0	0	04

Details of Course:

Unit I Anumāna (Inference) **Credit 1**

- Types: *pūrvavat, śeṣavat, sāmānyatodṛṣṭa.*
- Five-membered syllogism (*pañcāvayava-vākya*)
- *Vyāpti* (invariable concomitance)
- Logical fallacies: *hetvābhāsas* (five types)
- Role of *vyākaraṇa* (grammar) in inference.

Unit II Upamāna and Arthāpatti. **Credit 1**

- Definition and scope of Upamāna (analogy)
- Limits of analogy in cognition.
- Arthāpatti as a pramāṇa and its refutation.

- Comparative views across Darśanas.

Unit III Śabda (Testimony I) **Credit 1**

- Definition and types of Śabda: *vaidika* and *laukika.*
- Criteria of *āptavākya* (authoritative testimony)
- Problems in verbal cognition (*śakti-graha*)
- Śakti, lakṣaṇā, vṛtti: modes of word-meaning relation

Unit IV Śabda (Testimony II) **Credit 1**

- Verbal errors and interpretive challenges.
- Use of lexicons (*koṣa*) in interpretation.
- Inter-school debates on Śabda (Nyāya, Mīmāṃsā, Bauddha)
- Experiential and contextual factors.

Essential/Recommended readings/Texts:

1. Shastri, K. (1951). A Primer of Indian Logic (only introduction & exposition of anumāna). Madras.
2. Hiriyanna, M. (1956). Outline of Indian Philosophy. London. (Also available in Hindi translation)
3. Vidyabhushan, S. C. (1962). A History of Indian Logic (Chapter III of Section I & Chapter II of Section II only). Delhi: Motilal Banarsidass.
4. Chatterjee, S. C. (1968). The Nyāya Theory of Knowledge. Calcutta.
5. Athalye, & Bodas. (1920). Tarkasaṅgraha (only introduction & exposition of anumāna). Mumbai.
6. Jhalkikar, B. (1997). Nyāyakośaḥ (Reprint of fourth edition). Poona: Bhandarkar Oriental Research Institute.
7. Matilal, B. K. (1998). The Character of Logic in India. Oxford.
8. Annaṁbhaṭṭa. (2007). Tarkasaṁgraha (with Dīpikā, Ed. & Tr. in Hindi by Kanshiram & Sandhya Rathore). Delhi: MLBD.

Difficulty Level 100-199

Credits - 4
Hours - 60

SOCIAL SCIENCES MAJORS

Major 3.12: Administrative Foundations in Kautilya's Arthashastra (Adhyakshaprachara)

Course Objectives:

1. To examine Kautilya's framework for revenue collection, taxation and economic regulation.
2. To analyze the state's role in industrial supervision, trade control and social welfare.
3. To study the management of natural resources, agriculture and environmental protection.
4. To understand administrative strategies for infrastructure, transport and defense organization.
5. To evaluate the relevance of Kautilya's economic and administrative principles in modern governance.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain the functions of various adhyakṣas in regulating economic and social sectors.
2. Describe Kautilya's systems of taxation, trade regulation and industrial management.
3. Assess the Arthashastra's approach to sustainable resource and environmental management.
4. Interpret the organization of infrastructure, storage and military administration in the state system.
5. Critically compare ancient economic governance models with contemporary administrative practices.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.12	Administrative Foundations in Kautilya's Arthashastra (Adhyakshaprachara)	04	0	0	04

Details of Course:

Unit I Revenue and Economic Regulation. **Credit 1**

- Systems of revenue collection and taxation.
- Regulation of commerce and trade activities.
- Oversight of markets (*paṇya-adhyakṣa*)
- Standardization of weights and measures.

Unit II Social and Industrial Regulation. **Credit 1**

- Slaughterhouse and liquor control policies.
- Supervision of mining and metallurgy.
- Salt production and trade regulations.
- Industrial management and craft supervision.

Unit III Resource and Environmental Management. **Credit 1**

- Supervision of forests and pastures.
- Regulation of agricultural resources.
- Management of natural wealth and resources.
- Role of the state in environmental protection.

Unit IV Infrastructure and Military Administration. Credit 1

- Road construction and transport regulation.
- Storage and granary management (*koshthagaras*)
- Armoury, navy and military infrastructure.
- Accounts and auditing of administrative departments.

Essential/Recommended Readings/Texts

1. Angle, R. P. (1960–1965). Kautilya's Arthashastra (3 Vols.). University of Bombay.
2. Rangarajan, L. N. (1992). The Arthashastra. Penguin Books.
3. Unni, N. P. (Ed.). (2012). Arthashastra of Kautilya – Edited by T. Ganapati Sastri. New Bharatiya Book Corporation, Delhi.
4. Sihag, Balbir S. (2014). Kautilya: The True Founder of Economics. Springer.

Difficulty Level 300-399

Credits - 4
Hours - 60

Major 3.13: Religion, Traditions and Secularism: Comparative Perspectives from Europe and India

Course Objectives:

1. Understand the European origins of the concepts of religion, traditions and secularism.
2. Compare the origins and meanings of these terms as understood in European contexts vis-à-vis Indian contexts.
3. Analyze how these concepts have been reinterpreted in the Indian context.
4. Compare and contrast religious and secular traditions in Europe and India.
5. Critically examine the relevance and application of secularism in contemporary India.
6. Explore the debates between science and religion across cultural contexts.

Learning Outcomes:

After completing of the course, students will:

1. Explain the European origins of religion and secularism and how these ideas were transmitted to India.
2. Understand the key differences between European culture where these concepts form a key base and Indian culture.
3. Critically analyse whether the application of these concepts to Indian realities warrants rethinking.
4. Articulate informed positions in debates about religion, science, and secularism.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.13	Religion, Traditions and Secularism: Comparative Perspectives from Europe and India	03	1	0	04

Details of Course:

Unit I Origins of Religion. **Credit 1**

- Definition and etymology of "Religion" in the West.
- Religious world-views.
- Religion and politics in the West.
- Reformation and rise of Protestant thought.
- Religion as a defining factor of European culture.

Unit II Understanding Indian Traditions. **Credit 1**

- Vedic and Post-vedic traditions.
- Key concepts in Indian philosophy and culture – Dharma, Karma, etc.
- Bhakti and Tantra traditions.
- Understanding Indian traditions from European worldview.

- The concept of the "Hindu" religion and its origins.

Unit III Secularism in Europe. Credit 1

- Enlightenment and rise of secular thought.
- Separation of church and state.
- Modern critiques of secularism.
- Secularism as adopted by Indian political thinkers – Nehruvian secularism.

Unit IV Science and Religion: Conflict vs Compatibility? Credit 1

- The church-science debates.
- Case studies: Galileo and Varahamihira.
- Contemporary debates in India and the West.
- Difference in Indian and Western perspective: Science as antithesis to religion vs science being part and parcel of religion.

Essential/Recommended Readings:

1. Wilfred Smith, *The Meaning and End of Religion*
2. Talal Asad, *Genealogies of Religion*

Difficulty Level 300-399

Credits - 4
Hours - 60

Major 3.14: Humanitarian Law, Human Rights and Intervention

Course Objectives:

1. Introduce students to the principles and frameworks of Human Rights (HR) and International Humanitarian Law (IHL) in the context of armed conflict and peace.
2. Explore the legal, ethical, and political dimensions of humanitarian intervention and Responsibility to Protect (R2P).
3. Provide insights into the role of international institutions, states, and non-state actors in upholding humanitarian law.
4. Develop a critical understanding of the challenges of human rights implementation in diverse cultural, legal, and political contexts.
5. Analyse gender dimensions in human rights and humanitarian law, with emphasis on conflict-related violence and justice.
6. Examine India's approach to human rights and humanitarian law through its constitutional and institutional frameworks.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain the core concepts and scope of HR and IHL.
2. Assess the relationship between HR, IHL, and humanitarian intervention in global politics.
3. Analyse case studies of IHL violations and interventions, evaluating their successes and failures.
4. Understand the role of international and regional institutions in human rights protection.
5. Critically assess the gendered dimensions of conflict, humanitarian law, and human rights.
6. Evaluate India's contribution and challenges in upholding human rights both domestically and internationally.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 3.14	Humanitarian Law, Human Rights and Intervention	03	01	0	04

Details of Course:

Unit I Introduction to Human Rights and Humanitarian Law. **Credit 0.5**

- Human Rights: Definition and scope.
- Overview of Humanitarian Law and its historical development.
- The relationship between Human Rights and Humanitarian Law.
- Human rights abuses in conflict situations: Causes and consequences.

- Ideas of discrimination, human duties and minorities.

Unit II International Human Rights Law (IHRL) Credit 0.5

- The UN Charter, Universal Declaration of Human Rights (UDHR) and major human rights treaties
- Civil, political, economic, social, and cultural rights
- Policies on refugee and asylum
- Regional human rights systems and their contribution to global human rights protection
- Challenges and controversies in implementing IHRL in diverse cultural contexts

Unit III International Humanitarian Law (IHL) Credit 1

- Fundamental principles of IHL: Distinction, proportionality, and military necessity.
- Geneva Conventions: Protection of Hors De Combat, civilians, prisoners of war, and other vulnerable groups.
- The role of the International Committee of the Red Cross (ICRC) in promoting and enforcing IHL.
- Case studies of IHL violations and their implications for human rights.

Unit IV Humanitarian Intervention. Credit 0.5

- The concept of humanitarian intervention: R2P (Responsibility to Protect) and its evolution.
- Historical cases of humanitarian intervention: Successes and failures.
- Legality vs. legitimacy of intervention: UN Security Council, state sovereignty, and the use of force.
- The role of non-state actors and NGOs in humanitarian interventions.

Unit V Gender Justice and International Law. Credit 0.5

- Gender justice: Meaning, Concepts and Significance.
- United Nations Resolution 1325.
- Gender in International Humanitarian Law.
- Prosecution of gender-based crimes in international law.
- The role of gender in the war on terror.

Unit VI Human Rights and India. Credit 1

- Indian Constitution and Human Rights: Fundamental Rights, Directive Principles of State Policy and other provisions
- Impact of UDHR on Human Rights in India
- Human rights enforcement in India: The Protection of Human Rights Act, 1993, NHRC, SHRC and Human Rights Courts
- National Commissions for women, children, scheduled castes, scheduled tribes and minorities

Essential/Recommended Readings/Texts:

1. Buergenthal, Thomas. *International Human Rights in a Nutshell.* St. Paul, MN: West Publishing, 1995.

2. Mehta, Piarey Lal, and Neena Verma. *Human Rights Under the Indian Constitution.* New Delhi: 1999.
3. Alston, Philip, ed. *The United Nations and Human Rights: A Critical Appraisal.* Oxford: Oxford University Press, 2000.
4. Goldstein, Joshua. *War and Gender: How Gender Shapes the War System and Vice Versa.* Cambridge: Cambridge University Press, 2003.
5. Aksar, Yusuf. *Implementing International Humanitarian Law: From the Ad Hoc Tribunals to a Permanent International Criminal Court.* London: Routledge, 2004.
6. Forsythe, David P. *Human Rights in International Relations.* Cambridge: Cambridge University Press, 2006.
7. Bellamy, Alex J. *Responsibility to Protect: The Global Effort to End Mass Atrocities.* Cambridge: Polity Press, 2009.
8. Sjoberg, Laura. *Gender and International Security: Feminist Perspectives.* London: Routledge, 2009.
9. Cohn, Carole, ed. *Women and Wars: Contested Histories, Uncertain Futures.* Cambridge: Polity, 2013.
10. Das, Jatindra Kumar. *Human Rights Law and Practice.* Delhi: PHI Learning, 2016.
11. Sriram, Chandra Lekha, Olga Martin-Ortega, and Johanna Herman. *War, Conflict, and Human Rights.* London: Routledge, 2018.

Additional Readings:

1. Kane, P. V. *History of Dharmaśāstra (Ancient and Mediaeval Religious and Civil Law in India).* Vols. 1–5. Poona: Bhandarkar Oriental Research Institute, 1930–1962.
2. Waldron, Jeremy, ed. *Theories of Rights.* Oxford: Oxford University Press, 1984.
3. Meron, Theodor. *Human Rights and Humanitarian Norms as Customary Law.* Oxford: Clarendon Press, 1989.
4. An-Na'im, Abdullahi Ahmed, ed. *Human Rights in Cross-Cultural Perspectives.* Philadelphia: University of Pennsylvania Press, 1991.
5. Brownlie, Ian, ed. *Basic Documents on Human Rights.* Oxford: Clarendon Press, 1992.
6. Lingat, Robert. *The Classical Law of India.* Translated by J. D. M. Derrett. Berkeley: University of California Press, 1973.
7. Subramanian, S. *Human Rights: International Challenges.* Delhi: Manas, 1997.
8. Chesterman, Simon. *Just War or Just Peace? Humanitarian Intervention and International Law.* Oxford: Oxford University Press, 2001.
9. Olivelle, Patrick. *Dharmasūtras: The Law Codes of Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha.* Delhi: Motilal Banarsidass, 2000.
10. United Nations. *A More Secure World: Our Shared Responsibility.* Report of the High-Level Panel on Threats, Challenges, and Change. New York: United Nations, 2004.
11. Olivelle, Patrick. *Manu's Code of Law: A Critical Edition and Translation of the Mānava-Dharmaśāstra.* New York: Oxford University Press, 2005.
12. Ratner, Steven R., and Jason Abrams. *Accountability for Human Rights Atrocities in International Law.* Oxford: Oxford University Press, 2009.
13. Donelly, Jack. *Universal Human Rights in Theory and Practice.* Ithaca, NY: Cornell University Press, 2013.
14. Olivelle, Patrick. *A Dharma Reader: Classical Indian Law.* New York: Columbia University Press, 2019.

FOURTH YEAR: MAJOR PAPERS

Difficulty Level 400-499

Credits - 4
Hours - 60

SEMESTER – 7

SANSKRIT MAJORS

Major 4.1: Modern Linguistics for Sanskritists

Course Objectives:

1. To introduce the fundamental concepts, scope and branches of linguistics as a scientific study of language.
2. To develop an understanding of phonetic and morphological structures across languages, with emphasis on Sanskrit and Indian linguistic traditions.
3. To analyze syntactic, semantic and pragmatic aspects of language through comparative and theoretical frameworks.
4. To explore historical, typological and genealogical classifications of languages, particularly Indo-European and Dravidian families.
5. To familiarize students with modern developments in computational and cognitive linguistics and their application to Indian languages in the digital era.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain the origin, nature and major branches of linguistics and describe language as a system of structured communication.
2. Identify and classify speech sounds, morphological elements and grammatical categories using both traditional (Sanskrit) and modern linguistic frameworks.
3. Compare and evaluate syntactic and semantic structures across languages, demonstrating understanding of meaning, context and language use.
4. Analyze language families and typologies to trace linguistic change, relationships and patterns of evolution in Indo-Aryan and Dravidian languages.
5. Apply computational, corpus-based and cognitive linguistic approaches to the study of Indian languages, integrating classical insights with modern digital methodologies.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.1	Modern Linguistics for Sanskritists	04	0	0	04

Details of Course:

Unit I Foundations of Linguistics and Language Typology. **Credit 1**

- Definition and essential functions of language.
- Origin, scope and nature of linguistics as a discipline.
- Major branches and specialisations in linguistics (phonetics, phonology, morphology, syntax, semantics, pragmatics, etc.)
- Synchronic vs. diachronic approaches.
- Historical linguistics vs. modern linguistics.
- Linguistics as semiotics (language as a system of signs)
- Morphological and genealogical classification of languages.

- Indo-European family of languages – salient features.
- Key features of Modern Indo-Aryan and Dravidian languages.
- Typological comparison of classical vs. modern languages.
- Current debates in historical-comparative linguistics.

Unit II Phonetics and Morphology. Credit 1

- Phone, phoneme, allophone: definitions and distinctions.
- IPA chart – classification of speech sounds.
- Organs of speech; places and manners of articulation.
- Sanskrit phonetic categories: *sthāna* (place) and *prayatna* (effort)
- Types and causes of phonetic change; sound laws.
- Morph, allomorph, morpheme – concepts and examples.
- Root, stem, affix, prefix, infix, suffix.
- Inflectional vs. derivational morphology.
- TAM (Tense, Aspect, Mood) system in languages.
- Models of morphology: morpheme-based, lexeme-based, word-based.
- Morphological structure in Sanskrit: *sup*, *tiṅ*, *taddhita* and *kṛt* forms.

Unit III Syntax, Semantics and Pragmatics. Credit 1

- Concepts of word, phrase, clause and sentence.
- Phrase Structure Grammar (PSG) vs. Dependency Grammar.
- Comparative study: Sanskrit vs. English syntax.
- Types of meaning (denotative, connotative, contextual, etc.)
- Processes of semantic change.
- Word sense disambiguation: modern computational vs. traditional approaches.
- Lexical semantics – semantic fields and relations (*synonymy, antonymy, hyponymy, polysemy*)
- Meaning in context – pragmatics and speech acts.
- Linguistic relativism and Sapir–Whorf hypothesis.
- Structure and development of lexicography – synchronic and diachronic.

Unit IV Linguistics and Indian Languages in the Digital Age. Credit 1

- Basics of corpus linguistics; creation and use of text corpora for Indian languages.
- Digital parsing tools and their applications in Sanskrit.
- Introduction to computational linguistics – concepts and applications.
- Overview of cognitive linguistics – language, thought and cognition.
- Metaphor theory and conceptual metaphor framework.
- Applications of metaphor studies in Sanskrit texts.
- Current research in Indian linguistics – blending classical insights with modern methodologies.

Essential/Recommended Readings/Texts

1. Anttila, R. (1972). An introduction to historical and comparative linguistics. Macmillan.
2. Patkar, M. M. (1980). History of Sanskrit lexicography. Munshiram Manoharlal.
3. Murti, M. S. (1984). An introduction to Sanskrit linguistics: Comparative and historical. DK Publications.
4. Radford, A. (1997). Syntax: A minimalist introduction. Cambridge University Press.

5. McEnery, A. M., & Wilson, A. (2001). Corpus linguistics: An introduction. Edinburgh University Press.
6. Cruse, A. (2011). Meaning in language: An introduction to semantics and pragmatics. Oxford University Press.
7. Haspelmath, M., & Sims, A. (2013). Understanding morphology. Routledge.
8. Kulkarni, A. (2016). Lexical and corpus resources – Sanskrit. In H. Cardona & B. Jain (Eds.), The languages and linguistics of South Asia. De Gruyter Mouton.

Difficulty Level 400-499

Credits - 4
Hours - 60

Major 4.2: Vedic Language and Literature

Course Objectives:

1. To introduce students to the structure, content and historical context of the Vedas and their foundational role in Indian Śāstra.
2. To develop an understanding of Vedic deities, symbolism and thematic interpretations in both ritualistic and philosophical contexts.
3. To familiarize students with Vedic phonetics, metrics and linguistic features, including phonology, morphology and syntax of Vedic Sanskrit.
4. To explore interpretative traditions and commentarial perspectives, emphasizing philosophical and metaphysical dimensions of Vedic texts.
5. To cultivate analytical and presentation skills through textual analysis, critical study of mantras and reflection on the contemporary relevance of Vedic thought.

Learning Outcomes:

After the completion of the course, students will be able to:

1. Explain the structure and major branches of Vedic literature (Samhitā, Brāhmaṇa, Āraṇyaka, Upaniṣad) and their historical significance.
2. Analyze key Vedic deities, rituals and hymns, distinguishing between ritualistic and philosophical interpretations.
3. Apply knowledge of Vedic phonetics, svara and metrics to the study and recitation of selected hymns and mantras.
4. Interpret Vedic Sanskrit texts using traditional commentaries, highlighting phonological, morphological, syntactic and semantic features.
5. Evaluate philosophical and metaphysical ideas in Vedic texts, connecting them to broader Indian intellectual and Śāstra traditions.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.2	**Vedic Language and Literature**	**04**	**0**	**0**	**04**

Details of Course:

Unit I Introduction to Vedic Literature and Deities. **Credit 1**

- Overview of the Vedas: Saṁhitā, Brāhmaṇa, Āraṇyaka, Upaniṣad.
- Historical context and major phases of the Vedic period.
- Role of key Vedic commentators in interpretation.
- Thematic study of major deities: Agni, Indra, Rudra, Marut, Vishnu.
- Symbolism and narrative significance of Vedic deities.
- Comparison of ritualistic vs philosophical interpretations.
- Student assignment: critical analysis of one selected deity.
- Understanding the foundational role of Vedic literature in Indian Śāstra.

Unit II Phonetics and Metrics in the Vedas. **Credit 1**

- Study of Vedic svaras: udātta, anudātta, svarita.

- Variation in svara traditions according to Prātiśākhya texts.
- Phonetic implications of the 'Indraśatru' anecdote.
- Analysis of Agni Sūkta for phonological features.
- Vedic Chandas and principles of metric composition.
- Metrical analysis of selected hymns.
- Student assignment: identifying values and morals in hymns.
- Link between phonetics, metrics and ritual efficacy.

Unit III Vedic Sanskrit and Selected Mantras. Credit 1

- Distinctions between Vaidika and Laukika Sanskrit.
- Phonology, morphology and syntax in Vedic Sanskrit.
- Analysis of selected lexemes (e.g., vīra) and verbal forms (e.g., leṭ lakāra)
- Structural study of Puruṣa Sūkta and other key mantras.
- Semantic and syntactic observations for understanding meaning.
- Integration of traditional commentaries in textual analysis.
- Student presentations: selected mantras with commentarial insights.
- Relationship between linguistic features and philosophical ideas.

Unit IV Interpretative Traditions and Philosophical Foundations. Credit 1

- Bhūmi Sūkta and Uṣas Sūkta: symbolism and poetic features.
- Introduction to Nirukta and etymological analysis.
- Perspectives of commentators: Sāyaṇa, Mādhava, Dayānanda Saraswati, Kapāli Śāstry.
- Study of Aikamatya Sūkta and Nāsadīya Sūkta.
- Philosophical and metaphysical interpretations of hymns.
- Discussion on contemporary relevance of Vedic thought.
- Student presentations: Vedic foundations of Indian Śāstra traditions.
- Linking Vedic philosophy to broader Indian intellectual traditions.

Essential/Recommended Readings/Texts:

1. Shende, N. J. (1965). Purusa Sukta in the Vedic literature. Pune Centre of Advanced Study in Sanskrit.
2. Sarup, L. The Nirukta of Sri Yaskacarya (Edition and Translation). Motilal Banarasidas.
3. Sharma, S. N. (2000). History of Vedic literature. Varanasi: Chowkhamba Sanskrit Series.
4. Patel, G. (1999). Traditional Vedic interpretations. Rashtriya Sanskrit Sansthan, New Delhi.
5. Tripathi, R. (2001). Vedic foundations of Indian sastric traditions. Pratibha Prakashan, New Delhi.
6. Archak, K. B. (2012). Essentials of Vedic literature. Kaveri Books.
7. Teachings of Vedas: An Introduction. (2012). Pt. Dharma deva Vidya Martand / Bharat Bhooshan. Sree Ghudmal Prahalad Kumar Arya Dharmartha Nyas.
8. Mac Donnell, A. A. (2010). A Vedic grammar for students. D K Print World Ltd., New Delhi.
9. Dvivedi, K. D. (2016). The essence of the Vedas. Gyanpur Vishvabharati Institute.
10. Kashyap, R. L. Secrets of Rig Veda.

11. Ratul Bhujar Barnah, Komal Lochan Athreya, & Pranabjyoti Deka. (2018). Reflections of Vedic wisdom. New Bharatiya Book Corporation.
12. Siddhalankar, S. Vaidika Samskriti ke mulatattva. Vijay Krishna Lakhanpal, New Delhi.

Difficulty Level 400-499

Credits - 4
Hours - 60

Major 4.3: Navya Nyaya Language and Methodology

Course Objectives:

1. To trace the historical development of Navya-Nyāya and appreciate its philosophical importance.
2. To study the contributions of major thinkers such as Gaṅgeśa Upādhyāya and Raghunātha Śiromaṇi in shaping its framework.
3. To gain clarity in the structure, syntax and specialized vocabulary of Navya-Nyāya for logical and philosophical analysis.
4. To provide hands-on training in formulating arguments and concepts using the technical language and methodology of Nyāya Śāstra.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain the origins, development and philosophical contributions of Navya-Nyāya.
2. Identify major ācāryas and interpret key Navya-Nyāya terminologies and logical expressions.
3. Apply Navya-Nyāya techniques for critical analysis of arguments and explore their relevance to modern logic and linguistics.
4. Compose structured statements and develop concepts using Navya-Nyāya's technical vocabulary and methodological precision.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.3	Navya Nyaya Language and Methodology	04	0	0	04

Details of Course:

Unit I Emergence and Foundations of Navya-Nyāya. Credit 1

- Earlier Nyāya writing style – characteristics of classical Nyāya exposition.
- Limitations of older styles in handling complex philosophical analysis.
- Emergence of Navya-Nyāya as a precise technical language – when and how it developed.
- Key features that distinguish Navya-Nyāya language from earlier traditions.
- Influence of Navya-Nyāya language on later śāstric writings (Vyākaraṇa, Mīmāṁsā, Vedānta, Dharmaśāstra, etc.).

Unit II Navya-Nyāya Language and Technical Terminology. Credit 1

- Structure and syntax of Navya-Nyāya language.
- Major tools and categories:
  - Dharma–Dharmin (Property–Property-holder)
  - Saṁbandha (Relations)
  - Pratiyogin–Anuyogin (Counter-relatum–Base-relatum)

  - Avacchedaka (Delimitors), Abhāva (Absence)
- Illustrations of definitions and their significance in philosophical analysis.
- Hands-on training: practice in re-expressing simple concepts and relations (e.g., "absence of a pot on the floor," "the knowledge of a word depends on the relation between sound and meaning") using Navya-Nyāya technical vocabulary.

Unit III Navya-Nyāya Bhāṣā Pradīpa and Logical Methodology. Credit 1

- Overview of *Navya-Nyāya Bhāṣā Pradīpa*: purpose, structure and method.
- Textual study and interpretation of selected portions (up to section 53).
- Developing an understanding of symbolic representation of technical expressions.
- Hands-on training:
  - Exercises in re-writing concepts from other disciplines (e.g., linguistics: word–meaning relation, law: definition of witness, science: motion and force) in Navya-Nyāya style.
  - Short assignments where students attempt to frame definitions and logical statements independently in Navya-Nyāya language.

Essential/Recommended Readings/Texts:

1. Vidyabhusana, S. C. (1920). A history of Indian logic. Delhi: Motilal Banarsidass.
2. Matilal, B. K. (1968). Navya Nyaya doctrine of negation. Cambridge, MA: Harvard University Press.
3. Guha, D. C. (1979). Navya Nyāya system of logic: Basic theories & techniques. Delhi: Motilal Banarsidass.
4. Jha, V. N. (1986). Studies in language, logic and epistemology. Delhi: Pratibha Prakashan.
5. Ingalls, D. H. H. (1988). Materials for the study of Navya-Nyaya logic. Delhi: Motilal Banarsidass.
6. Vattanky, J. (1995). Nyaya philosophy of language. Delhi: Sri Satguru Publications.
7. Bhattacharyya, S. (1998). Language, testimony and meaning. Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
8. Jha, U. (2004). A primer of Navya-Nyaya language and methodology. Kolkata: The Asiatic Society.
9. Nyayaratna, M. C. (Author). Navya Nyaya Bhasa Pradipa. [Original work, n.d.].
10. Mahamahopadhyaya Maheshchandra Nyayaratna. (2017). Navya Nyaya Bhasha Pradipaḥ (Brief notes on the modern Nyaya system of philosophy and its technical terms). Ahmedabad: Parshva Publication.
11. Mahamahopadhyaya Maheshchandra Nyayaratna. (2018). Navya Nyaya Bhashapradipaḥ (Hindi translation by Dr. Ujjwala Jha). Pune: Shrutabhavan Sanshodhan Kendra.

Difficulty Level 400-499

Credits - 4
Hours - 60

SOCIAL SCIENCES MAJORS

Major 4.4: Law and Order in Kautilya's Arthashastra (Dharmasthiya and Kantakashodhana)

Course Objectives:

1. To introduce students to the foundational principles of justice and legal thought in ancient Indian jurisprudence.
2. To examine the legal frameworks governing property, contracts, inheritance and judicial procedures.
3. To analyze the methods of criminal investigation and theories of punishment described under Kaṇṭakaśodhana.
4. To explore the roles and ethical responsibilities of judges, witnesses and legal officers in maintaining justice.
5. To assess the mechanisms for preventing corruption, ensuring law enforcement and regulating professional conduct in ancient society.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain the philosophical and ethical foundations of justice as articulated in Dharmasthīya.
2. Interpret ancient legal principles related to property, inheritance and contractual obligations.
3. Evaluate the judicial and evidentiary procedures used in litigation and dispute resolution.
4. Analyze the criminal justice mechanisms and surveillance systems under Kaṇṭakaśodhana.
5. Apply the understanding of ancient regulatory and anti-corruption measures to compare with modern legal and administrative systems.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.4	Textual Study of Tantrasamgraha – II (Anumāna to Śabda)	04	0	0	04

Details of Course:

Unit I Dharmasthīya. **Credit 1**

- Legal principles and foundations of justice.
- Property rights and ownership disputes.
- Contracts and agreements.
- Inheritance laws and succession.
- Cases of theft and property loss.
- Boundary disputes and settlement mechanisms.

Unit II Dharmasthīya (cont.) **Credit 1**

- Legal procedures and process of litigation.

- Presentation of evidence and documentation.
- Conduct of trials and adjudication methods.
- Role and credibility of witnesses.
- Penalties for false testimony and perjury.
- Duties and responsibilities of judges.

Unit III Kaṇṭakaśodhana. **Credit 1**

- Methods of criminal investigation.
- Theories and gradation of punishment.
- Internal surveillance systems.
- Dealing with thieves, cheats and social miscreants.

Unit IV Kaṇṭakaśodhana (cont.) **Credit 1**

- Detection and prevention of public nuisances.
- Royal inspection tours for law enforcement.
- Regulation and control of professional groups and guilds.
- Measures against corruption and malpractice.
- Deployment of disguised agents in investigation and policing.

Essential/Recommended Readings/Texts:

1. Kangle, R. P. (1960–1965). Kautilya's Arthashastra (Vols. 1–3). University of Bombay.
2. Rangarajan, L. N. (1992). The Arthashastra. Penguin Books.
3. Unni, N. P. (Ed.). (2012). Arthashastra of Kautilya (Ed. by T. Ganapati Sastri). New Bharatiya Book Corporation.
4. Sihag, B. S. (2014). Kautilya: The true founder of economics. Springer.

Difficulty Level 400-499

Credits - 4
Hours - 60

Major 4.5: Research Methods and Theory

Course Objectives:

1. To introduce students to the theoretical concepts, objectives and significance of research, including qualitative and quantitative approaches.
2. To develop the ability to design and conduct research using appropriate methodologies, sampling strategies and data collection techniques while ensuring reliability and ethical compliance.
3. To train students in academic writing for research papers, including literature review, methodology, results, discussion and proper referencing.
4. To guide students through the dissertation process, from research proposal development to the final submission, ensuring clarity, logical flow and academic rigor.
5. To cultivate critical thinking, analytical skills and the ability to integrate diverse research methods in both scholarly papers and dissertations.

Learning Outcomes:

After the completion of the course, students will:

1. Explain the theoretical foundations of research, differentiate between research types and formulate effective research questions and hypotheses.
2. Design and implement research studies using qualitative, quantitative, or mixed-method approaches with appropriate sampling, data collection and validation techniques.
3. Produce structured and coherent research papers, including abstracts, literature reviews, methodology, results, discussion and conclusions, with proper citation.
4. Develop comprehensive dissertations, including proposals, chapter development, tables/figures, appendices and polished final submissions adhering to academic standards.
5. Apply ethical research practices, critical analysis and scholarly writing conventions to produce credible, well-documented academic research.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.5	Research Methods and Theory	04	0	0	04

Details of Course:

Unit I Theoretical Concepts of Research. **Credit 1**

- Introduction, objectives and significance of research.
- Types of research: basic, applied, exploratory, descriptive, experimental.
- Difference between qualitative and quantitative research.
- Areas suited for qualitative analysis (interviews, case studies, observations)
- Areas suited for quantitative analysis (surveys, experiments, statistical studies)
- Formulating research questions and hypotheses.
- Outline and planning of research work.

- Strategies for material collection: primary and secondary sources.

Unit II Research Methodology and Design. Credit 1

- Selecting appropriate research methods for a study.
- Understanding research design: exploratory, descriptive, experimental, correlational.
- Sampling methods and techniques.
- Data collection tools and instruments.
- Reliability and validity of research data.
- Ethical considerations in research.
- Comparative use of qualitative and quantitative methods.
- Integrating mixed-method approaches.

Unit III Academic Writing: Research Paper. Credit 1

- Choosing and refining research topics.
- Reviewing literature and identifying research gaps.
- Structuring the body of a research paper.
- Writing abstract, keywords, introduction and background.
- Describing materials, methodology, results and discussion.
- Drawing conclusions and highlighting findings.
- Indicating future directions of research.
- Proper citation and referencing.

Unit IV Academic Writing: Dissertation. Credit 1

- Overview of dissertation structure and purpose.
- Writing a research proposal: topic, objectives, outline and literature survey.
- Developing chapters: introduction, methodology, results, discussion.
- Drafting abstract, acknowledgements and table of contents.
- Creating lists of figures, tables and appendices.
- Presenting results with clarity and logical flow.
- Revising, editing and proofreading dissertation content.
- Guidelines for submission and academic presentation.

Essential/Recommended Readings/Texts:

1. Yelikar, 2009, Essentials of Research Methodology & Dissertation Writing ((Fogsi), Jaypee Brothers Medical Publishers.
2. Teacher's notes, ppt and handout.
3. http://www.makeuseof.com/tag/5-powerpoint-tips-improve-presentation-skills-overnight/
4. https://www.slideshare.net/subagini/effective-presentation-skills-28512891
5. http://www.free-power-point-templates.com/articles/18-tips-to-improve-presentation-skills/

Difficulty Level 400-499

Credits - 4
Hours - 60

Major 4.6: Panchayati Raj: Reclaiming Indigenous Governance

Course Objectives:

1. Introduce the structure and functioning of traditional Panchayati Raj systems before colonial rule.
2. Analyze Dharampal's archival findings on village governance.
3. Examine colonial dismantling of indigenous institutions.
4. Explore the constitutional and political developments leading to the 73rd Amendment.
5. Reflect on the potential and limitations of modern Panchayati Raj in India.

Learning Outcomes:

After completing of the course, students will:

1. Articulate the historical depth of local self-governance in Indian villages.
2. Analyze primary data on traditional administration from colonial records.
3. Evaluate the consequences of colonial interference in village institutions.
4. Critically assess the implementation and challenges of modern Panchayati Raj.
5. Reflect on indigenous principles of governance and their relevance today.

Credit Framework

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.6	Panchayati Raj: Reclaiming Indigenous Governance	04	0	0	04

Details of Course:

Unit I Village Governance in India. **Credit 1**

- Functions of Panchayat in pre-colonial India: Justice, resource management.
- Role of Jati/Varna, occupation and kinship in village administration.
- Autonomy and sustainability of village institutions.
- Village economy.

Unit II Colonial Disruption of Village Institutions. **Credit 1**

- Decline of community-based dispute resolution and welfare functions.
- Rise of the bureaucratic state and erosion of customary rights.
- Fragmentation of village economies.

Unit III 73rd Amendment to the Constitution – Panchayati Raj. **Credit 1**

- Gandhian vision of village Swaraj.
- Balwantrai Mehta Committee and Ashok Mehta Committee reports.
- 73rd Constitutional Amendment: structure and features.
- Decentralization, women's participation, and social justice.

Unit IV Reviving Indigenous Governance: Challenges and Possibilities. **Credit 1**

- Reflection on Panchayat today.
- Lessons on community-led governance.
- Integrating local traditions with constitutional mandates.
- Future of Panchayati Raj in the light of globalization and urbanization.

Essential/Recommended Readings:

1. Dharampal, *Panchayati Raj as the Basis of Indian Polity.*
2. Dharampal, *The Beautiful Tree.*

Difficulty Level 400-499

Credits - 4
Hours - 60

Major 4.7: Sustainable Development and Bhāratīya Jñāna Paraṃparā

Course Objectives:

1. To introduce the concept of Sustainable Development within the framework of *Bhāratīya Jñāna Paraṃparā* (Indian Knowledge Tradition).
2. To explore the philosophical, ecological and ethical dimensions embedded in traditional Indian knowledge systems.
3. To examine the integration of *Bhāratīya Jñāna Paraṃparā* with modern sustainability practices and global environmental concerns.
4. To foster critical thinking and a holistic understanding for the practical implementation of sustainable models rooted in Indian traditions.
5. To elaborate on the philosophical foundations that inform the Indian approach to sustainability and environmental harmony.

Learning Outcomes:

After the completion of the course, the students will:

1. Define the Bharatiya concept of sustainability and state means of upholding it consistently.
2. Describe various dimensions of the traditional Bharatiya concept of sustainability.
3. Enlist the prominent principles that constitute the conceptual foundation of Bharatiya sustainability.
4. Identify the influence of Prakriti puja, Jal-sanrakshan, Ahimsa, Aparigraha, Animal Welfare and others in perpetuating sustainability.
5. Expose the role of nature conservation movements like Chipko, Bishnoi, Sacred groves and so and their place in ensuring sustainability.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.7	Sustainable Development and Bhāratīya Jñāna-paraṃparā	04	0	0	04

Details of Course:

Unit I Understanding Sustainable Development. **Credit 1**

- Definition, Origin and Evolution
- Key concepts:
  - Environment
  - Economy
  - Equity
  - Ethics
- United Nations Sustainable Development Goals (UN-SDGs)
- Challenges to sustainability:
  - Climate change

- Inequality
- resource depletion.

Unit II Philosophical Foundations in Bharateeya Jnana Parampara. Credit 1

- Concepts of *Ṛta*, *Dharma*, *Yajña* and *Loka-saṅgraha.*
- Environmental ethics in the Vedas, Upanishads and Smṛti texts.
- Non-anthropocentric worldviews:
  - *Sarvaṃ Khalvidaṃ Brahma.*
  - *Vasudhaiva Kutumbakam.*
- Ahimsa and interconnectedness in Jainism and Buddhism

Unit III Ecology and Sustainability in Classical Texts and Practices. Credit 1

- Environmental consciousness in Itihasa-Purana literature
- Traditional water management, Agriculture and Architecture:
  - Stepwells
  - Vṛkṣāyurveda
  - Vāstu
- Indigenous practices in forest conservation and animal welfare
- Case studies:
  - Bishnoi Movement
  - Chipko
  - Sacred groves

Unit IV Synthesizing BGP and Modern Sustainability Models. Credit 1

- Gandhian thought and sustainable development.
- Integral humanism (Deendayal Upadhyay) and holistic development.
- National Education Policy (NEP 2020) and promotion of BGP for sustainability.
- Re-imagining education, economics and governance through Indic frameworks.

Essential/Recommended Readings/Texts:

1. Kapoor, K. (2005). *Indian Knowledge System*. New Delhi: D. K. Printworld (P) Ltd.
2. MHRD, Govt. of India. (2020). *NEP 2020*.
3. Balasubramanian, D., et al. (2002). *Traditional Ecological Knowledge for Managing Biosphere Reserves in South and Central Asia*.
4. Radhakrishnan, S. (1923). *Indian Philosophy* (Vol. I & II). London: George Allen & Unwin LTD., Ruskin House; New York.
5. Shiva, V. (2009). *Staying Alive: Women, Ecology and Development*. Women Unlimited.
6. Chandra, L. (1990). *Cultural Horizons of India*. Delhi: Aditya Prakashan.
7. Chattopadhyaya, D. P. (Ed.). (2002). *History of Science, Philosophy and Culture in Indian Civilization* (Vols. on *Nature and Culture*). India: Centre for Studies in Civilization.
8. Gandhi, M. K. (1933). *Hind Swaraj*. Ahmedabad: Navajivan Publishing House.
9. Upadhyay, D. (2014). *Integral Humanism*. Delhi: Hindi Sahitya Sadan.
10. Debroy, B. (Ed.). (2019). *The Bhagavad Gita for the Modern World*. UK: Penguin Classics.

Additional Readings:

1. उपध्यायः बलदेवः, (2010), *वैदिक साहित्य और संस्कृति*, वाराणसी : शारदा संस्थान।
2. उपध्यायः बलदेवः, *संस्कृत वाङ्मय का बृहद् इतिहास*, *प्रथम भाग (वेद)*, लखनऊ : उत्तर प्रदेश संस्कृत संस्थान।

Difficulty Level 400-499

Credits - 4
Hours - 60

SEMESTER – 8

SANSKRIT MAJORS

Major 4.8: The Tradition of Vedic Commentaries

Course Objectives:

1. To introduce students to the traditional and modern approaches to Vaidika Bhāṣya and the role of Bhāṣyakāras in textual interpretation.
2. To familiarize students with the nature, purpose and study of the Vedas (Vedasvarūpa), including concepts of Nirvacana, Vedatva, Viṣaya and Prayojana.
3. To explore Vedokta Vidyā, with a focus on Ṛgvedabhāṣya, Brahmavidyā, Sṛṣṭividyā, Rājāprajādharma and the Pañcamahāyajña.
4. To provide an understanding of Vedāṅga, Purāṇas and auxiliary texts (Vedādibhāṣyabhūmikāsaṅgrahaḥ), emphasizing their relevance for Vedārthajñāna.
5. To cultivate skills in textual analysis, comparative interpretation and contextual application of Vedic knowledge.

Learning Outcomes:

After the completion of the course, students will be able to:

1. Explain the different interpretative approaches (Prācyavyākhyāpaddhati, Ādhunikavyākhyāpaddhati, Pratīcyavyākhyāpaddhati) used in Vaidika Bhāṣya.
2. Analyze the concepts of Veda, Vedatva, Viṣaya and Prayojana and evaluate the outcomes of Vedādhyayana.
3. Interpret key teachings in Vedokta Vidyā, including Brahmavidyā, Sṛṣṭividyā, Rājāprajādharma and the Pañcamahāyajña.
4. Assess the role of Vedāṅga and Purāṇas in enhancing Vedārthajñāna and their practical application in Vedic studies.
5. Apply critical and comparative methods to study Vedic texts and their commentarial traditions.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.8	The Tradition of Vedic Commentaries	04	0	0	04

Details of Course:

Unit I Vaidika Bhāṣya and Bhāṣyakāra. **Credit 1**

- Prācyavyākhyāpaddhati.
- Ādhunikavyākhyāpaddhati.
- Pratīcyavyākhyāpaddhati.

Unit II Vedasvarūpa. **Credit 1**

- Veda – Nirvacana and Vedatva.
- Viṣaya and Prayojana.
- Vedādhyayana – Phala.

- Vedārthajñapraśaṁsā.

Unit III Vedokta Vidyā (Ṛgvedabhāṣyabhūmikā) Credit 1

- Brahmavidyā.
- Sṛṣṭividyā.
- Rājāprajādharma-Vicāra.
- Pañcamahāyajña.

Unit IV Vedāṅga and Purāṇādi (Vedādibhāṣyabhūmikāsaṅgrahaḥ) Credit 1

- Aparavidyārūpāṇāṁ vedasya ṣaṅgānāṁ samuddeśaḥ.
- Vedārthajñānopayogipurāṇādivimarśaḥ.

Essential/Recommended Readings/Texts:

1. Upādhyāya, B. (1934). Vedabhāṣyabhūmikāsaṅgrahaḥ. Vārāṇasī.
2. Dandekar, R. N. (1965). Vedic religion & mythology: A survey of the works of some Western scholars. Poona: University of Poona.
3. Sāyaṇa. (1980). Ṛgvedabhāṣyabhūmikā (V. K. Varma, Ed.). Vārāṇasī: Chaukhambā Orientalia.
4. Sāyaṇa. (1985). Ṛgvedabhāṣyabhūmikā (Śrīkaṇṭha Pāṇḍe, Ed.). Vārāṇasī: Bhāratīya Vidyā Prakāśanam.
5. Fatehsingh, F. (1999). Vaidik darśanam. Kota: Saṃskṛtasadanam.
6. Rāmprakāśvarṇī. (2005). Ācārya Sāyaṇa aur Svāmī Dayānanda Sarasvatī kī Vedabhāṣyabhūmikāeṃ. Delhi: Parimal Publications.
7. Bhagavadatta. (2008). Vaidika vāṅmaya kā itihās (Khanda 1–3) (Satyaśravāḥ, Ed.). Delhi: Vijaykumar Govindram Hāsānand.
8. Aravind, A. (2009). Vedrahasya (Vedālaṅkāra, Trans.). Puducherry: Śrī Aravindāśram.
9. Upādhyāya, B. Vaidika sāhitya aur saṃskṛti. Vārāṇasī: Śāradā Sansthānam. [Year not specified]
10. Upādhyāya, B. Saṃskṛtavāṅmaya kā bṛhad itihās: Dvitīya khanda. Lucknow: Uttar Pradesh Saṃskṛt Sansthān.

Difficulty Level 400-499

Credits - 4
Hours - 60

Major 4.9: Sanskrit Theatre and Script Writing

Course Objectives:

1. To introduce students to the ancient history of theatre in India, with references traceable to the hymns of the Rigveda.
2. To explore the development of dramaturgy by Bharata and its foundational role in Indian theatre.
3. To help students identify the richness of drama and gain awareness of the classical aspects of theatre.
4. To understand acting as a practical aspect of play performance.
5. To highlight the close relationship between the scriptwriter and the society in which they live.
6. To impart theoretical knowledge about the art of drama and theatre.
7. To encourage students to enhance their natural talent through the composition and performance of drama.
8. To study the rules governing the performance and composition of plays.
9. To sharpen the dramatic talent of students through academic and creative engagement.

Learning Outcomes:

After the completion of the course, the students will:

1. Be able to understand several theoretical aspects of theatrical performance and production.
2. Be able to analyze the various types of stages and their constructions, evaluate stage settings and acting styles, and create appropriate costume and design layouts."
3. Become familiar to introduce main principles of theatre performance and appreciation.
4. Be able to denote the performance aspect of the arts in the Indian context.
5. Demonstrate the skills needed to develop a story or incident into a written script for a play.
6. Be able to prepare scripts and perform them on stage.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.9	Sanskrit Theatre and Script Writing	04	0	0	04

Details of Course:

Unit I Theatre: Types and Construction. **Credit 1**

- Types of theatre:
- Vikṛṣṭa (oblong)
- Caturasra (square)
- Tryasra (triangular)
- Jyeṣṭha (big)

- Madhyama (medium)
- Avara (small)

Unit II Acting. Credit 1

- Abhinaya and its types:
- Angika (gestures)
- Vācika(oral)
- Sāttvika (representaion of the sattva)
- āhārya (dresses and make-up)
- Lokadharmī and Nātyadharmī Abhinaya.

Unit III Nature and Development of Plot. Credit 1

- Nature of plot: Vastu: (Subject-matter): Adhikārika (principal), Prāsaṅgika (subsidiary)
- Source of plot: Prakhyāta (legendary), Utpādya (invented), Miśra (mixed)
- Objectives of plot- Kārya (Dharma, Artha, Kāma)
- Elements of plot- Five kinds of Arthaprakṛtis (caustations)
- Five kinds of Arthopakṣepaka (interludes)
- **Kinds of dialogue:**
- Sarvaśrāvya or Prakāśa (aloud)
- Aśrāvya or Svagata (aside)
- Niyataśrāvya: Janāntika (Personal address), Apavārita (confidential)
- Akāśabhāṣita (conversation with imaginary person)

Unit IV Members of theatrical group. Credit 1

- Netā: Four kinds of heroes.
- Three kinds of heroines.
- Sūtradhāra (Stage Manager)
- Vidūṣaka (Jester)
- Pratināyaka (Villain)

Essential/Recommended Readings/Texts:

1. अनीता (2019), संस्कृत छायानाट्य परम्परा, कला प्रकाशन, नई दिल्ली।
2. Hass. (1912). *The Daśarūpaka: A treatise on Hindu dramaturgy*. New York: Columbia University.
3. द्विवेदी, हजारीप्रसाद, (1963), *नाट्यशास्त्र की भारतीय परंपरा और दशरूपक*, दिल्ली : राजकमल प्रकाशन।
4. Adyarangachrya. (1966). *Introduction to Bharata's Nāṭyaśāstra*. Bombay: Popular Prakashan.
5. Ghosh, M. M. (1967). *Nāṭyaśāstra, Bharata, vol-1*. Calcutta: Manisha Granthalaya.
6. Ghosh, M. M. (1967). *Nāṭyaśāstra of Bharatamuni, vol-1*. Calcutta: Manisha Granthalaya.
7. Richmond, F. P. (Ed.). (2007). *Indian theatre: Traditions of performance, vol-I, origins of Sanskrit theatre*.
8. द्विवेदी, मीरा, (2018), *संस्कृत नाट्य, अभिनय एवं पटकथा लेखन*, दिल्ली : परिमल पब्लिकेशन्स।

Additional Readings:

1. Yajnick, R. K. (1933). *Indian theatre*. London.
2. Gupta, C. B. (1954). *Indian theatre*. Varanasi.
3. Nicoll, A. (1962). *The theatre and dramatic theory*. London.
4. गैरोला, वाचस्पति, (1967), *भारतीय नाट्यपरम्परा और अभिनयदर्पण*, इलाहाबाद।
5. सीताराम, झा, (1981), *नाटक और रंगमंच*, पटना : बिहार राष्ट्रभाषा परिषद्।
6. त्रिपाठी, राधावल्लभ, (1988), *भारतीय नाट्यः स्वरूप और परंपरा*, सागर : हरिसिंह गौर विश्वविद्यालय।
7. Mehta, T. (1999). *Sanskrit play production in ancient India*. Delhi : MLBD.
8. त्रिपाठी, राधावल्लभ, (1999), *भारतीय नाट्यशास्त्र की परम्परा और विश्व रंगमंच*, दिल्ली : प्रतिभा प्रकाशन।

Difficulty Level 100-199

Credits - 4
Hours - 60

Major 4.10: Modern Trends in Sanskrit Literature

Course Objectives:

1. To introduce the concept of folk elements in modern Sanskrit literature as presented by scholars like Abhirāja Yasho Bhūṣaṇam.
2. To explore various Sanskrit folk song forms such as *Yakṣagāna*, *Daṇḍaka*, *Phālgunikam* and *Holi-gītam* and understand their features and examples.
3. To provide knowledge about the Chandomukti movement (liberation from meter) and its impact on Sanskrit poetic expression.
4. To introduce key figures in free verse and modern prose forms in Sanskrit literature including novel, memoir and travelogue.
5. To examine the adaptation of foreign poetic forms like *Ghazal*, *Haiku*, *Tanka*, *Sonnet* and *Sijo* into Sanskrit, along with notable practitioners.
6. To analyze how modern Sanskrit poetry reflects contemporary consciousness (yugabodha) and interacts with global literary influences through translations.

Learning Outcomes:

After the completion of the course, the students will:

1. Be able to explain the concept of Lokagīti (folk song) in the context of modern Sanskrit literature.
2. Recognize and describe the structure and themes of different Sanskrit folk forms like *Yakṣagāna*, *Laṅgalikam* and *Pracaraṇagītam*.
3. Appreciate the role of Abhirāja Yasho Bhūṣaṇam in defining folk song characteristics and their relevance in modern literature.
4. Be able to elaborate the philosophy and stylistic approach behind Chandomukti and identify works by poets such as *Revāprasāda Dvivedī*, *Vedakumārī Ghai* and others.
5. Understand the evolution and characteristics of modern prose genres like *Upanyāsa* (Novel), *Saṁsmaraṇa* (Memoir) and *Yātrā-Vṛttānta* (Travelogue).
6. Analyze the integration of foreign metrical forms in Sanskrit and assess the contributions of poets like *Harṣadeva Mādhava*.
7. Be able to discuss the presence of contemporary themes, social issues and modern sensitivity in Sanskrit poetry.
8. Explore and interpret translated poetic works in Sanskrit, understanding how they bring global literature into the Sanskrit literary fold.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.10	Modern Trends in Sanskrit Literature	04	0	0	04

Details of Course:

Unit I Folk Songs Used in Modern Sanskrit Literature. **Credit 1**

- The Concept of Folk Song in Modern Sanskrit Literature – According to *Abhirāja-Yasho-Bhūṣaṇam*.
- Types of Modern Sanskrit Folk Songs – Characteristics and examples (based on *Abhirāja-Yasho-Bhūṣaṇam*):
    - Yakṣagāna – A musical theatre-style narrative.
    - Daṇḍaka – A metrical form, often used for expressive or devotional songs.
    - Phālgunikam – Songs associated with the spring festival (Phālguna).
    - Sūtagṛham – Narrative-based songs, often sung in familial or social contexts.
    - Holīgītam – Songs of the Holi festival.
    - Lāṅgalikam – Songs related to ploughing and agriculture.
    - Vaṭukagītam – Songs sung by students or young boys.
    - Pracaraṇagītam – Songs composed for public performances or mass movements.
- Sanskrit Songs Based on Folk Tunes – An introduction to Sanskrit compositions influenced by traditional and regional melodies.

Unit II Free Verse and Modern Prose Genres in Modern Sanskrit Literature. Credit 1

- The Concept of Free Verse in Modern Sanskrit Literature – As explained in *Abhirāja-Yasho-Bhūṣaṇam*.
- Notable Free Verse Poets in Sanskrit:
    - Revaprasad Dwivedi
    - Vedkumari Ghai
    - Bhaskaracharya Tripathi
    - Prabhakar Narayan Kavathekar
- Modern Prose Genres in Sanskrit Literature:
    - Novels
    - Memoirs
    - Travelogues

Unit III Foreign Metrical Forms used in Modern Sanskrit Literature: Features and Examples. Credit 1

- Persian and Urdu Poetic Forms in Sanskrit:
    - Ghazal (called *Galajjalikā* in Sanskrit)
    - Examples by:
        - *Bhatt Mathuranath Shastri*
        - *Bacchulal Awasthi 'Gyan'*
- Japanese Poetic Forms in Sanskrit:
    - Haiku
    - Tanka

      Composed in Sanskrit by *Harshadev Madhav*.
- Italian Poetic Form:
    - Sonnet – Sanskrit sonnets written by *Harshadev Madhav*.
- Korean Poetic Form:

- Sijo Poetry – Sanskrit compositions by *Harshadev Madhav*.

Unit IV Contemporary Sensibility and Translated Poetry in Modern Sanskrit Literature.
Credit 1

- Contemporary Consciousness in Sanskrit Literature.
- Reflection of modern themes –
  - Social issues
  - Politics
  - Environmental Concerns
  - Globalization.
- Translated Poetry in Sanskrit (Introduction to poetry originally composed in other languages (e.g., English, Hindi, etc.) and translated into Sanskrit)

Essential/Recommended Readings/Texts:

1. द्विवेदी, आचार्य रेवाप्रसादः, (2007), *संस्कृतकाव्यशास्त्रस्य आलोचनात्मक इतिहासः*, वाराणसी : कालिदाससंस्थानम्।
2. मिश्रः, अभिराजराजेन्द्रः, (2010), *संस्कृतस्य अर्वाचीनसमीक्षात्मककाव्यशास्त्रम्*, प्रथमसंस्करणम्, वाराणसी : विश्वविद्यालयप्रकाशनम्।
3. मिश्रः, अभिराजराजेन्द्रः, (2013), *कल्पवल्ली (समकालिकसंस्कृतकाव्यसङ्कलनम्)*, प्रथमसंस्करणम्, नई दिल्ली : साहित्य अकादेमी।
4. त्रिपाठीः, राधावल्लभः, *संस्कृतसाहित्यस्य समग्रइतिहासः (चतुर्भागात्मकः)*, वाराणसी : साहित्यसंगमप्रकाशनम्।

Difficulty Level 400-499

Credits - 4
Hours - 60

SOCIAL SCIENCES MAJORS

Major 4.11: Recent Research in Indian Perspectives on Social Sciences

Course Objectives:

1. To understand classical Indian economic thought and Kautilya's administrative insights.
2. To analyze governance, public finance and ethical administration in ancient India.
3. To examine Indian cultural, philosophical and epistemological perspectives in social sciences.
4. To apply historical economic and ethical principles to contemporary governance and policy.
5. To develop interdisciplinary research skills integrating historical, economic and philosophical insights.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain Kautilya's economic and administrative ideas and their modern reinterpretations like Dharmanomics.
2. Evaluate ancient Indian administrative systems, public finance and ethical governance frameworks.
3. Interpret Indian epistemology, pramāṇa-based knowledge and critiques of Western-centric social science frameworks.
4. Apply lessons from historical economic and governance practices to contemporary policy and social welfare analysis.
5. Conduct interdisciplinary research combining history, economics and philosophy for ethical and sustainable governance studies.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.11	Recent Research in Indian Perspectives on Social Sciences	04	0	0	04

Details of Course:

Unit I Foundations of Indian Economic Thought. **Credit 1**

- Kautilya's Arthashastra – economic and administrative insights.
- Balbir Singh Sihag's reinterpretation of Kautilya as the founder of economics.
- Ethical economic frameworks in India: Sriram Balasubramaniam, *Dharmanomics*.
- Case Study: Social reformations by Ācāryas – ethical and economic prescriptions for governance, trade and social welfare.

Unit II Governance, Law and Administration. **Credit 1**

- Public finance and administration in ancient India: Benoy Kumar Sarkar.
- Ethical governance: rājadharma, prajādharma and pañcamahāyajña.

- Administrative practices in Arthashastra and Manusmriti.
- Case Study: Temple administration and public finance – insights from Burton Stein, Noboru Karashima and M. N. Srinivas; how temples managed land, labor and social welfare.

Unit III Cultural and Philosophical Perspectives. Credit 1

- Critiques of Western-centric frameworks: SN Balagangadhara (*Reconceptualizing India Studies*).
- Indian epistemology and pramāṇa-based knowledge systems.
- Comparative studies of cultural interpretations in social sciences.
- Case Study: Village republics and local self-governance: R. S. Sharma and T. V. Mahalingam – revenue systems, agrarian organization and community governance in medieval India.

Unit IV Contemporary Applications and Emerging Research. Credit 1

- Modern reinterpretations of Kautilya and public finance.
- Applications of *Dharmanomics* in contemporary economic decision-making and governance.
- Emerging interdisciplinary research linking Indian historical, economic and philosophical insights.
- Case Study: Modern research on temple economics, social welfare and ethical governance in contemporary policy analysis.

Essential/Recommended Readings/Texts:

1. Kautilya. Arthashastra (Selected chapters).
2. Sihag, B. S. Kautilya: The True Founder of Economics. Publisher.
3. Balasubramaniam, S. (Year). Dharmanomics. Publisher.
4. Sarkar, B. K. Public Finance in Ancient India. Publisher.
5. Balagangadhara, S. N. Reconceptualizing India Studies. Publisher.

Additional Readings:

1. Mahalingam, T. V. (1951). The agrarian system of South India. University of Madras.
2. Srinivas, M. N., & Raman, K. V. (1959). The temple economy of South India. Journal of the Bombay Branch of the Royal Asiatic Society, 34(1), 47–63.
3. Stein, B. (1980). Peasant, state and society in medieval South India (includes “Temple and village economies”). Oxford University Press.
4. Karashima, N. (1984). Economic and social history of medieval South India. Oxford University Press.
5. Sharma, R. S. (1987). Village republics: Economic and social life in medieval South India. Macmillan.
6. Balagangadhara, S. N. (1994). The heathen in his blindness: Asia, the West and the dynamic of religion. Brill.
7. Balagangadhara, S. N. (2021). Seven problems in the philosophy of social science. Oxford University Press.

Difficulty Level 400-499

Credits - 4
Hours - 60

Major 4.12: State Dynamics and International Relations in Kautilya's Arthashastra (Yogavrittam, Mandalayonih, Shaadgunyam and summary topics)

Course Objectives:

1. To understand the internal administrative structure and ethical discipline outlined in Kautilya's Yogavṛttaṃ (Book 5).
2. To analyze the principles of state organization and foreign relations through the Maṇḍalāyaniḥ (Book 6).
3. To examine the six measures of foreign policy (Ṣāḍguṇyaṃ, Book 7) and their strategic applications.
4. To explore advanced concepts of warfare, diplomacy and statecraft in Books 8–15 of the Arthashastra.
5. To apply Kautilya's theories of governance, ethics and international relations to contemporary political and administrative contexts.

Learning Outcomes:

After the completion of the course, the students will:

1. Students will be able to explain Kautilya's administrative system, including duties, salaries, surveillance and ethics of governance.
2. Students will be able to evaluate the Saptāṅga and Maṇḍala theories and their relevance to state organization and diplomacy.
3. Students will be able to interpret the Ṣāḍguṇya framework and assess the strategic selection of foreign policy measures.
4. Students will be able to analyze Kautilya's advanced concepts of warfare, espionage and psychological tactics within political ethics.
5. Students will be able to apply Kautilyan principles to modern governance, diplomacy and international relations studies.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.12	State Dynamics and International Relations in Kautilya's Arthashastra (Yogavrittam, Mandalayonih, Shaadgunyam and summary topics)	04	0	0	04

Details of Course:

Unit I Yogavṛttaṃ (Book 5: Internal Administration & Discipline) **Credit 1**

- Duties, salaries and allowances of officials (*bhṛti* system).
- Incentives and punishments: performance-based rewards and fines.
- Surveillance of ministers and officers through secret agents.
- Internal audits: methods of detecting corruption and embezzlement.
- Ethics and conduct expected of the king and administrators.

Unit II Maṇḍalāyaniḥ (Book 6: The Circle of States) Credit 1

- The **Saptāṅga theory**: king, ministers, territory, fort, treasury, army, allies.
- Maṇḍala theory: classification of states into conqueror, enemy, ally, neutral, etc.
- Strategic positioning of allies, middle states and adversaries.
- Balance of power and interdependence among neighboring states.
- Hierarchy of foreign states and their influence on policy decisions.

Unit III Ṣāḍguṇyaṃ (Book 7: Six Measures of Foreign Policy) Credit 1

- **Sandhi (Peace)**: conditions for treaties and alliances.
- **Vigraha (War)**: when and how to engage in hostilities.
- **Āsana (Neutrality)**: holding position without commitment.
- **Yāna (Marching/Expedition)**: logistics and conditions for campaigns.
- **Saṃśraya (Alliance)**: seeking protection from stronger states.
- **Dvaidhibhāva (Dual Policy)**: pursuing peace with one, war with another simultaneously.
- Criteria for choosing which *guṇa* to apply in given situations.

Unit IV Summary & Advanced Concepts (Books 8–15 Highlights) Credit 1

- **Strategic expansion**: practical techniques of conquest and consolidation.
- War ethics: rules of conduct for the king and army.
- Diplomacy and treaty-making: long-term vs. temporary agreements.
- Role of spies in foreign relations.
- Advanced statecraft: use of intrigue, propaganda and psychological tactics.
- Application of Kautilya's principles to modern international relations and political theory.

Essential/Recommended Readings/Texts

1. Kangle, R. P. (1960–1965). Kautilya's Arthashastra (Vols. 1–3). University of Bombay.
2. Rangarajan, L. N. (1992). The Arthashastra. Penguin Books.
3. Unni, N. P. (Ed.). (2012). Arthashastra of Kautilya (Edited by T. Ganapati Sastri). New Bharatiya Book Corporation.
4. Sihag, B. S. (2014). Kautilya: The True Founder of Economics. Springer.

Difficulty Level 400-499

Credits - 4
Hours - 60

Major 4.13: Stature of Women in Indian Society: Ancient to Modern Era

Course Objectives:

1. Trace the evolving roles, rights, and representations of women in Indian society across different historical periods.
2. Explore the socio-religious, cultural, political, and economic contexts that shaped women's status from ancient times to the present.
3. Critically examine primary sources, classical texts, and reform movements impacting women's lives.
4. Analyze colonial and post-colonial narratives around women in India.
5. Encourage students to connect historical understanding with contemporary gender discourse.

Learning Outcomes:

After completing of the course, students will:

1. Identify significant shifts in the position of women in ancient, medieval, and modern India.
2. Analyze classical texts and historical records to assess women's status and contributions.
3. Understand the interaction of tradition, reform, colonialism, and nationalism in shaping women's roles.
4. Reflect critically on the present-day status of women using historical and cultural insights.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/ Practice	
Major 4.13	Stature of Women in Indian Society: Ancient to Modern Era	3	1	0	04

Details of Course:

Unit I Women in Ancient India: Vedic to Classical Period. Credit 1

- Women in the Vedas and Upanishads: education, agency, and participation.
- Women in epics: *Ramayana*, *Mahabharata*, and their layered portrayals.
- Role of women in religious and philosophical traditions: Ṛṣikās, Brahmavādinīs.
- Normative roles in Dharmaśāstra literature: expectations and limitations.

Unit II Women in Medieval India. Credit 1

- Bhakti movement and emergence of female voices: Mirabai, Akka Mahadevi, Lal Ded.
- Influence of Islamic rule and the emergence of purdah and seclusion.
- Social customs and challenges: child marriage, Sati, restriction of education.
- Women's participation in arts, literature, and administration.

Unit III Women in Colonial and Nationalist Discourses. Credit 1

- Colonial constructions of Indian womanhood: the "oppressed" native woman.
- Social reform movements: Raja Ram Mohan Roy, Vidyasagar, Savitribai Phule.
- Role of women in the freedom movement: Sarojini Naidu, Annie Besant, Aruna Asaf Ali.
- Negotiating tradition and modernity: education, suffrage, legal reforms.

Unit IV Women in Modern India: Progress and Challenges. Credit 1

- Post-independence legal frameworks: constitutional rights, gender equality
- Women in politics, education, and public life
- Gender-based violence and resistance movements
- Intersectionality: caste, class, region, and religion

Essential/Recommended Readings:

1. Chaudhuri, J. B. (1956). *Sanskrit Poetesses Part A.*
2. Chaudhuri, Jatindra Bimal. *The Position of Women in the Vedic Ritual.* Originally published 1956; reprint New Delhi: Asian Educational Services, 2012.
3. Pejathaya, R., & Venkat, V. (Eds.). (2022). *Adi Shakti: Philosophy and Narratives of the Feminine Divine.* Chinmaya International Publications.
4. Altekar, A. S. *The Position of Women in Hindu Civilization.*
5. Geraldine Forbes. *Women in Modern India.*
6. Uma Chakravarti. *Gendering Caste through a Feminist Lens.*
7. Laxmi Murthy (Ed.). *Our Pictures, Our Words: A Visual Journey Through the Women's Movement.*
8. Ramakrishna Pejathaya & Naveen Bhat. (Eds.). *Women's Writings in Sanskrit* (in press).
9. Selections from *Bhakti Literature.*
10. Government and legal documents related to gender rights. *

Difficulty Level 400-499

Credits - 4
Hours - 60

Major 4.14: Internship

Course Objectives:

1. To enable students to connect Sanskrit textual frameworks (e.g., Kautilya's *Arthaśāstra*, *Manusmriti*, temple-economy texts, Purāṇic governance models) with modern social science concepts.
2. To provide firsthand experience of governance, administration and social structures by working with social organisations or research institutions.
3. To nurture interdisciplinary analytical ability, drawing parallels between classical Sanskrit sources and contemporary socio-political realities.

Learning Outcomes:

After the completion of the course, the students will:

1. Students will critically analyze how ideas of state, society and economy in Sanskrit texts find echoes or contrasts in modern institutions.
2. Students will demonstrate applied understanding of social science frameworks by integrating textual insights with field observations.
3. Students will develop practical research skills (documentation, interviewing, comparative analysis) and ethical engagement with communities.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Major 4.14	Internship	0	0	04	04

Internship Process:

- **Preparation & Orientation**.
  - Training in fieldwork methods: observation, structured interviews, case study writing.
  - Revisiting Sanskrit sources relevant to chosen themes (e.g., rājadharma, temple economy, local governance, public finance, diplomacy).
- **Fieldwork Placement.**
  - Students work with NGOs, policy think tanks, social research centres, temple-administration bodies, or government-linked organisations.
  - Areas: rural governance, economic development, public finance, social justice, conflict resolution, heritage management.
- **Analytical Framework**.
  - Comparative lens: *Arthaśāstra* (internal audits, revenue, espionage) vis-à-vis public finance and administration today.
  - Case studies: Tirukulam (Rāmānuja's temple economy), village assemblies, temple finance, Panchayat systems.

  - Thematic analysis: duties of ruler/administrator vs. role of modern state.

- **Reporting & Evaluation**.
  - Internship diary with textual cross-references.
  - Final report (10,000–12,000 words) showing comparative analysis.
  - Presentation + viva linking Sanskrit texts and field realities.

- **Duration:**
  - Can be started after the 2nd semester and must be completed by the 8th semester.

Assessment methods:

- **Internship Diary / Logbook (20%)** – Regular entries documenting daily/weekly observations and linking them with Sanskrit textual insights.
- **Mid-Semester Progress Report (15%)** – Short analytical report (2000–3000 words) after Phase 2 internships.
- **Final Internship Report / Dissertation (35%)** – Comprehensive document (10,000–12,000 words) integrating field experience with Sanskrit sources and social science frameworks.
- **Presentation & Viva (20%)** – Oral defense and presentation of findings before faculty panel.
- **Mentor/Organisation Feedback (10%)** – Evaluation by host organisation on professionalism, engagement and contribution.

Difficulty Level 400-499

Credits - 4
Hours - 60

Major 4.15: Dissertation

Course Objectives:

1. To train students in independent research by combining Sanskrit textual sources with modern social science frameworks.
2. To enable students to critically evaluate primary Sanskrit texts (e.g., *Arthaśāstra*, *Dharmashastra*, temple-economy texts) in light of contemporary social issues.
3. To develop scholarly writing, analytical skills and methodological rigor for academic or policy-oriented contributions.

Learning Outcomes:

After the completion of the course, the students will:

1. Be able to design and execute a research project using both Sanskrit texts and social science methodologies.
2. Demonstrate the ability to formulate research questions, engage with secondary scholarship and present coherent arguments.
3. Produce a well-structured dissertation (15,000–20,000 words) that contributes to the field of Sanskrit and Social Sciences.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical	
Major 4.15	Dissertation	0	0	04	04

Dissertation Process:

- **Topic Selection**
  - Choice of theme related to Sanskrit and Social Sciences (e.g., concepts of taxation in *Arthaśāstra* vs. modern public finance; temple economy and social welfare; law and justice in *Dharmashastra* vs. contemporary jurisprudence; diplomacy in Sanskrit texts and modern IR).
  - Approval by a dissertation committee.

- **Proposal Stage**
  - Submission of a short synopsis (2000–2500 words) outlining research question, objectives, methodology and sources.
  - Literature review of both primary texts and modern scholarship.

- **Research & Writing Phase**
  - Intensive engagement with Sanskrit texts (with translations if required).
  - Field data (if internship/primary observation is relevant) may be integrated.
  - Regular progress reviews with supervisor.

- **Submission & Defense**
  - Final dissertation (15,000–20,000 words, with proper referencing and bibliography).

- Public presentation of findings (seminar format).
- Viva voce before a panel of faculty and external examiner.

Assessment Methods

- Proposal & Literature Review (10%) – clarity of research question and grounding in existing scholarship.
- Supervisor Evaluation (20%) – consistency, originality and effort during research process.
- Final Dissertation Document (50%) – quality of analysis, integration of Sanskrit texts, argumentation and structure.
- Presentation & Viva (20%) – articulation, defense of arguments and ability to engage with critical questions.

SECOND YEAR: MINOR PAPERS

Difficulty Level 100-199

Credits - 4
Hours - 60

Minor 2.A.1: Introduction to Smṛiti Literature

Course Objectives:

1. To acquaint learners with the salient features, nature, and importance of Smriti texts.
2. To introduce the foundational values, ethics, laws, and societal norms reflected in the Smritis and their relevance to contemporary society.
3. To explore the roots of Indian social, administrative, and cultural traditions through original Smriti literature.

Learning Outcomes:

After completion of the course, students will:

1. Define Smriti literature and differentiate it from Dharmashastra while identifying major Smritis.
2. Explain key concepts such as Dharma, Varna, and Ashrama along with ancient social systems like education and marriage.
3. Analyze how Smriti texts discuss ancient Indian institutions such as law, governance, and society.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 2.A.1	Introduction to Smṛiti Literature	04	0	0	04

Details of Course:

Unit I Brief Introduction of Smriti Literature. Credit 1

- Concept of Smriti Literature.
- Difference between Smriti Literature and Dharmshastra.
- Some Famous Smriti Literature and Author-
  - Manu
  - Yājñavalkya
  - Shukracharya
  - Somdeva

Unit II Dharma as fundamental entity of Human life. Credit 1

- **Dharma**:
  - Meaning of Dharma
  - Sources of Dharma (Manusmṛti 2.1, 6, 10, 12) (Yājñavalkya 1.7)
  - Ten-fold of Dharma & it's versions (Manusmṛti 6.91-94)
- **Varṇa and Āshram System:**
  - An organized society
  - Concept, Composition, Purpose and Relevance of Varṇāśram (Manusmṛti 1.87, 10.4, 1.88, 1.89, 9.326, 1.90, 1.91) (Manusmṛti 10.65, 9.335, 4.245, 2.103, 2.168)
- **Āśram System: Bringing balance in human life**
  - Āśram Dharma (Mitākśrā Tīkā on Yājñavalkya 1.1)

- Different Āśramas depicted in Smṛti-Literature.
- Marriage (Manusmṛti 3.4)
- Pañca-Mahāyajña.
- Importance of Gr̥hastha Āshram.
- Social Responsibility of Gṛhastha.

Unit III Social Institutions. Credit 1

- **Education**:
- Attaining knowledge: Beginning of education; (Manusmṛti 2) (Yaj. 1.10-115)
- Gurukul; (Manusmṛti chap 2 and 3) (Yājñavalkya 1.10-115)
- Rules regarding dressing, eating, rising up, sleeping, behaving etc.
- **Marriage**:
- Marriage as social institution for the regulation of the relation between man & woman; forms of marriage; (Manusmṛti 3.27-37) (Yājñavalkya 1.58)
- Woman has right to select suitable husband for herself; (Manusmṛti 9.90-91) (Yaj. 1.89)
- Qualifications of bride and bridegroom; (Manusmṛti 3.2-11) (Yājñavalkya 1.35, 52-55) (Narada 12.8-11)
- Dissolution of marriage; (Manusmṛti 9.72-74) (Yājñavalkya 1.76) (Narada 12.16-19)

Unit IV Women and their Rights. Credit 1

- **Respect of Women:** (Manusmṛti 3.55-58, 62, 9.26) (Yājñavalkya 1.82)
  - Women Safety (Manusmṛti 9.3, 9.5-7) (Yājñavalkya 1.76, 85)
  - Women are not responsible for wicket progeny (Manusmṛti 9.9, 33, 36, 40)
  - No selling of girl child (Manusmṛti 3.51, 53, 54, 9.8,100) (Yājñavalkya 1.64)
- **Property rights of women:**
  - Right of ownership of property (Manusmṛti 9.192-195, 9.217) (Yājñavalkya 1.76) (Narada 4.14)
  - Protection of her property (Manusmṛti 8.28-29, 8.350)
  - Right of Inheritance (Manusmṛti 9.118, 130, 131) (Narada 4.13) (Yājñavalkya 2.115)
  - Never take property of a woman (Manusmṛti 3.52, 9.200)
  - Things can't be counted under women's property (Manusmṛti 9.92, 199)
- **Women's Right of management:**
  - Women's Right of management (Manusmṛti 9.11)
  - Right of Education (Manusmṛti 5.150)
  - Right of testimony (Manusmṛti 8.68) (Narada 4.155)
  - Responsibility of Women (Yājñavalkya 1.83,87)

Essential/Recommended Readings/Texts:

5. भट्ट, श्रीयाज्ञिक देवण, (1988), स्मृतिचन्द्रिका, दिल्ली : नाग प्रकाशन।
6. पाण्डेय, उमेशचन्द्र, (1994), याज्ञवल्क्यस्मृतिः, वाराणसी : चौखम्बा संस्कृत संस्थान।
7. हरगोविन्दशास्त्री, व्याख्याकार, (1992), मनुस्मृतिः (श्री कुल्लुकभट्ट टीका सहित), वाराणसी : चौखम्बा संस्कृत संस्थान।
8. स्वांई, ब्रजकिशोर, (वि. सं. 2065), नारदस्मृतिः, वाराणसी : चौखम्बा संस्कृत संस्थान।

Additional Readings:

8. Kane, P. V., (1930), History of Dharmashastra, Pune : Bhandarkar Oriental Research Institute।
9. ठाकुर, लक्ष्मीदत्त, (1965), प्रमुख स्मृतियों का अध्ययन, लखनऊ : हिन्दी समिति सूचना विभाग।
10. श्रीमन्महर्षिप्रणीत, (1988), स्मृतिसंदर्भ, दिल्ली : नाग प्रकाशन।
11. काणे, पी. वी., (1992), धर्मशास्त्र का इतिहास (हिन्दी अनुवादक - अर्जुन चौबे कश्यप), लखनऊ : उत्तर प्रदेश हिन्दी संस्थान।
12. जोशी, लक्ष्मण शास्त्री, (वि. सं. 1994), धर्मकोष, बई सतरा : प्रजनपथशाला मण्डल।
13. गोयल, डॉ. प्रीति प्रभा, (2016), भारतीय संस्कृति, जोधपुर : राजस्थानी ग्रंथागार।
14. टण्डन, डॉ. किरण, (2017), भारतीय संस्कृति, दिल्ली : ईस्टर्न बुक लिंकर्स।

Difficulty Level 100-199

Credits - 4
Hours - 60

Minor 2.A.2: Education in India: Insights from Dharampal's The Beautiful Tree

Course Objectives:

1. Understand the structure and nature of indigenous education in pre-colonial India.
2. Analyze the implications of Dharampal's research in colonial archives.
3. Explore education's relationship with community, caste, and occupation in traditional Indian society.
4. Encourage critical reflection on how colonial interventions reshaped educational systems.
5. Reassess contemporary debates on educational policy in light of historical evidence.

Learning Outcomes:

After completing of the course, students will:

1. Articulate the main findings of The Beautiful Tree and their historical significance.
2. Describe the structure and content of pre-colonial Indian education.
3. Critically assess colonial critiques of Indian society through educational data.
4. Reflect on the resilience and decline of traditional institutions of learning.
5. Apply historical understanding to evaluate present-day educational reforms and challenges.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 2.A.2	Education in India: Insights from Dharampal's The Beautiful Tree	03	01	0	04

Details of Course:

Unit I Understanding The Beautiful Tree and its Context. **Credit 1**

- Dharampal's life and intellectual journey.
- Colonial construction of Indian backwardness.
- Sources and methodology of The Beautiful Tree.
- What was uprooted because of British education system.

Unit II Structure of Indigenous Education System. **Credit 1**

- Role of community and education in India.
- Gurukulas.
- Schools in Madras, Bengal and Bombay presidencies.
- Role of women in education.

Unit III Colonial Disruption and Civilizational Amnesia. **Credit 1**

- Colonial education policies.
- Decline of the indigenous system and rise of Anglicised education.

- Missionary activities and funding of education.
- Close reading of Macaulay's Minutes.

Unit IV Reimagining Indian Education. **Credit 1**

- What can be recovered?
- Traditional Knowledge and NEP 2020
- Language debates and coloniality in curriculum
- Civilizational continuity in education

Essential/Recommended Readings/Texts:

1. Dharampal, The Beautiful Tree.
2. Macaulay, Minutes on Indian Education.
3. Michel Danino, Indian Culture and India's Future.

Difficulty Level 100-199

Credits - 4
Hours - 60

Minor 2.A.3: Feminism and Gender Studies

Course Objectives:

1. Familiarize students with major feminist and gender theories.
2. Explore the representation and roles of women in Indian philosophical, spiritual, and literary traditions.
3. Critically assess the dissonance and dialogue between Western feminist thought and Indian knowledge frameworks.
4. Examine gender justice, social reform, and women's agency from historical and civilizational standpoints.
5. Foster reflective thinking on contemporary gender debates through intercultural analysis.

Learning Outcomes:

After completing of the course, students will:

1. Identify Indian perspectives on gender across texts, practices, and traditions.
2. Compare and critique Western and Indian frameworks of gender and identity.
3. Contextualize gender justice in India's historical and philosophical traditions.
4. Develop nuanced, culturally rooted, and intersectional perspectives on gender issues.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 2.A.3	Feminism and Gender Studies	04	0	0	04

Details of Course:

Unit I Introduction to Feminist Thought and Gender Theories. **Credit 1**

- Key concepts: Sex, Gender, Patriarchy, Intersectionality, Performativity.
- Waves of feminism: Liberal, Radical, Socialist, Postmodern.
- Queer theory and trans perspectives.
- Critique of Eurocentrism in feminist theory.

Unit II Gender in Indian Thought and Tradition. **Credit 1**

- Women philosophers, saints and scholars.
- Reflection on the gender roles in Dharmashastras, Arthashastra etc.
- Understanding feminism in Indian tradition: Shakti, Ardhanarishvara.
- Social roles and spiritual agencies of women in India.

Unit III Colonial Lens, Modernity and Reforms. **Credit 1**

- Impact of colonialism on gender norms and identities

- Deconstructing narratives: widow remarriage, education, Sati abolition
- The trap of modernity: women's agency
- Comparison of the role of women in Western society vs. Indian society

Unit IV Feminism through IKS. Credit 1

- Rethinking "empowerment": Svadharma, Dharma
- Gendered ethics – perspectives from Indian texts
- Dealing with false narratives: Examples from Indian texts

Essential/Recommended Readings:

1. Chaudhuri, J. B. (1956). *Sanskrit Poetesses Part A*.
2. Chaudhuri, Jatindra Bimal. *The Position of Women in the Vedic Ritual*. New Delhi: Asian Educational Services, 2012. Originally published 1956.
3. Pejathaya, R., & Venkat, V. (Eds.). (2022). *Adi Shakti: Philosophy and Narratives of the Feminine Divine*. Chinmaya International Publications
4. Simone de Beauvoir, The Second Sex
5. Rajashekhara, Kāvyamīmāṁsā
6. Ramakrishna Pejathaya & Naveen Bhat. (Eds.). Women's Writings in Sanskrit (in press)

THIRD YEAR: MINOR PAPERS

Difficulty Level 200-299

Credits - 4
Hours - 60

Minor 3.A.1: Panchayati Raj: Reclaiming Indigenous Governance

Course Objectives:

1. Introduce the structure and functioning of traditional Panchayati Raj systems before colonial rule.
2. Analyze Dharampal's archival findings on village governance.
3. Examine colonial dismantling of indigenous institutions.
4. Explore the constitutional and political developments leading to the 73rd Amendment.
5. Reflect on the potential and limitations of modern Panchayati Raj in India.

Learning Outcomes:

After completing of the course, students will:

1. Articulate the historical depth of local self-governance in Indian villages.
2. Analyze primary data on traditional administration from colonial records.
3. Evaluate the consequences of colonial interference in village institutions.
4. Critically assess the implementation and challenges of modern Panchayati Raj.
5. Reflect on indigenous principles of governance and their relevance today.

Credit Framework

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.1	Panchayati Raj: Reclaiming Indigenous Governance	04	0	0	04

Details of Course:

Unit I Village Governance in India. **Credit 1**

- Functions of Panchayat in pre-colonial India: Justice, resource management.
- Role of Jati/Varna, occupation and kinship in village administration.
- Autonomy and sustainability of village institutions.
- Village economy.

Unit II Colonial Disruption of Village Institutions. **Credit 1**

- Decline of community-based dispute resolution and welfare functions.
- Rise of the bureaucratic state and erosion of customary rights.
- Fragmentation of village economies.

Unit III 73rd Amendment to the Constitution – Panchayati Raj. **Credit 1**

- Gandhian vision of village Swaraj.
- Balwantrai Mehta Committee and Ashok Mehta Committee reports.
- 73rd Constitutional Amendment: structure and features.
- Decentralization, women's participation, and social justice.

Unit IV Reviving Indigenous Governance: Challenges and Possibilities. **Credit 1**

- Reflection on Panchayat today.
- Lessons on community-led governance.
- Integrating local traditions with constitutional mandates.
- Future of Panchayati Raj in the light of globalization and urbanization.

Essential/Recommended Readings:

1. Dharampal, *Panchayati Raj as the Basis of Indian Polity.*
2. Dharampal, *The Beautiful Tree.*

Difficulty Level 200-299

Credits - 4
Hours - 60

Minor 3.A.2: Political Thoughts: Western and Indian Perspectives

Course Objectives:

1. Introduce foundational texts and thinkers in both Western and Indian political traditions.
2. Analyze core concepts such as justice, power, law, and the ideal polity.
3. Highlight civilizational contrasts and similarities between Indian and Western thought.
4. Encourage critical reflection on colonial influences in political theory.
5. Equip students to ask deeper questions about ethics, authority, and governance across traditions.

Learning Outcomes:

After completing of the course, students will:

1. Articulate key concepts and thinkers from Indian and Western political traditions.
2. Compare ideas of governance, law, and justice in diverse philosophical frameworks.
3. Challenge dominant political narratives using non-Western sources.
4. Contextualize modern Indian political thought within its historical and cultural setting.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.2	Political Thoughts: Western and Indian Perspectives	04	0	0	04

Details of Course:

Unit I Foundations of Western Political Thought. **Credit 1**

- Greek political philosophy: Plato's *Republic* and Aristotle's *Politics.*
- The social contract: Hobbes, Locke, Rousseau.
- Enlightenment rationality and liberalism: Mill and Bentham.
- Political modernity and its assumptions.

Unit II Foundations of Indian Political Thought. **Credit 1**

- Rajadharma in the Vedas and epics (*Mahabharata*, *Ramayana*)
- Kautilya's *Arthashastra*: Statecraft and political realism.
- *Manusmriti* and the ethics of governance.
- Kingship and cosmology: Dharma as the ordering principle.

Unit III Key Contrasts and Critical Questions. **Credit 1**

- State and Society: Social contract vs. dharma-based order.
- Liberty and Individualism vs. Harmony and Duty.
- Secularism vs. Integral unity.
- What counts as political in India? Is Western political vocabulary sufficient?

Unit IV Relevance Today: Rethinking Political Categories. Credit 1

- Colonial knowledge systems and the framing of Indian politics.
- Gandhi's critique of modern civilization (*Hind Swaraj*)
- Ambedkar's vision: Between tradition and modernity.
- Towards a decolonized political thought.

Essential/Recommended Readings:

1. Plato, *Republic*
2. Aristotle, *Politics*
3. Kautilya, *Arthashastra*
4. Manusmriti (selected readings)
5. R.P. Kangle, *Arthashastra Commentary*
6. Ashis Nandy, *The Intimate Enemy*
7. S.N. Balagangadhara, *The Heathen in His Blindness*
8. Arvind Sharma, *Classical Hindu Thought*
9. M.K. Gandhi, *Hind Swaraj*
10. B.R. Ambedkar, *Annihilation of Caste*

Difficulty Level 200-299

Credits - 4
Hours - 60

Minor 3.A.3: Religion, Traditions and Secularism: Comparative Perspectives from Europe and India

Course Objectives:

1. Understand the European origins of the concepts of religion, traditions and secularism.
2. Compare the origins and meanings of these terms as understood in European contexts vis-à-vis Indian contexts.
3. Analyze how these concepts have been reinterpreted in the Indian context.
4. Compare and contrast religious and secular traditions in Europe and India.
5. Critically examine the relevance and application of secularism in contemporary India.
6. Explore the debates between science and religion across cultural contexts.

Learning Outcomes:

After completing of the course, students will:

1. Explain the European origins of religion and secularism and how these ideas were transmitted to India.
2. Understand the key differences between European culture where these concepts form a key base and Indian culture.
3. Critically analyse whether the application of these concepts to Indian realities warrants rethinking.
4. Articulate informed positions in debates about religion, science, and secularism.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.3	Religion, Traditions and Secularism: Comparative Perspectives from Europe and India	03	1	0	04

Details of Course:

Unit I Origins of Religion. **Credit 1**

- Definition and etymology of "Religion" in the West.
- Religious world-views.
- Religion and politics in the West.
- Reformation and rise of Protestant thought.
- Religion as a defining factor of European culture.

Unit II Understanding Indian Traditions. **Credit 1**

- Vedic and Post-vedic traditions.
- Key concepts in Indian philosophy and culture – Dharma, Karma, etc.
- Bhakti and Tantra traditions.
- Understanding Indian traditions from European worldview.

- The concept of the "Hindu" religion and its origins.

Unit III Secularism in Europe. Credit 1

- Enlightenment and rise of secular thought.
- Separation of church and state.
- Modern critiques of secularism.
- Secularism as adopted by Indian political thinkers – Nehruvian secularism.

Unit IV – Science and Religion: Conflict vs Compatibility? Credit 1

- The church-science debates.
- Case studies: Galileo and Varahamihira.
- Contemporary debates in India and the West.
- Difference in Indian and Western perspective: Science as antithesis to religion vs science being part and parcel of religion.

Essential/Recommended Readings:

1. Wilfred Smith, *The Meaning and End of Religion*
2. Talal Asad, *Genealogies of Religion*

Difficulty Level 300-399

Credits - 4
Hours - 60

Minor 3.A.4: Humanitarian Law, Human Rights and Intervention

Course Objectives:

1. Introduce students to the principles and frameworks of Human Rights (HR) and International Humanitarian Law (IHL) in the context of armed conflict and peace.
2. Explore the legal, ethical, and political dimensions of humanitarian intervention and Responsibility to Protect (R2P).
3. Provide insights into the role of international institutions, states, and non-state actors in upholding humanitarian law.
4. Develop a critical understanding of the challenges of human rights implementation in diverse cultural, legal, and political contexts.
5. Analyse gender dimensions in human rights and humanitarian law, with emphasis on conflict-related violence and justice.
6. Examine India's approach to human rights and humanitarian law through its constitutional and institutional frameworks.

Learning Outcomes:

After the completion of the course, the students will:

1. Explain the core concepts and scope of HR and IHL.
2. Assess the relationship between HR, IHL, and humanitarian intervention in global politics.
3. Analyse case studies of IHL violations and interventions, evaluating their successes and failures.
4. Understand the role of international and regional institutions in human rights protection.
5. Critically assess the gendered dimensions of conflict, humanitarian law, and human rights.
6. Evaluate India's contribution and challenges in upholding human rights both domestically and internationally.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.4	Humanitarian Law, Human Rights and Intervention	03	01	0	04

Details of Course:

Unit I Introduction to Human Rights and Humanitarian Law. **Credit 0.5**

- Human Rights: Definition and scope.
- Overview of Humanitarian Law and its historical development.
- The relationship between Human Rights and Humanitarian Law.
- Human rights abuses in conflict situations: Causes and consequences.
- Ideas of discrimination, human duties and minorities.

Unit II International Human Rights Law (IHRL) Credit 0.5

- The UN Charter, Universal Declaration of Human Rights (UDHR) and major human rights treaties
- Civil, political, economic, social, and cultural rights
- Policies on refugee and asylum
- Regional human rights systems and their contribution to global human rights protection
- Challenges and controversies in implementing IHRL in diverse cultural contexts

Unit III International Humanitarian Law (IHL) Credit 1

- Fundamental principles of IHL: Distinction, proportionality, and military necessity.
- Geneva Conventions: Protection of Hors De Combat, civilians, prisoners of war, and other vulnerable groups.
- The role of the International Committee of the Red Cross (ICRC) in promoting and enforcing IHL.
- Case studies of IHL violations and their implications for human rights.

Unit IV Humanitarian Intervention. Credit 0.5

- The concept of humanitarian intervention: R2P (Responsibility to Protect) and its evolution.
- Historical cases of humanitarian intervention: Successes and failures.
- Legality vs. legitimacy of intervention: UN Security Council, state sovereignty, and the use of force.
- The role of non-state actors and NGOs in humanitarian interventions.

Unit V Gender Justice and International Law. Credit 0.5

- Gender justice: Meaning, Concepts and Significance.
- United Nations Resolution 1325.
- Gender in International Humanitarian Law.
- Prosecution of gender-based crimes in international law.
- The role of gender in the war on terror.

Unit VI Human Rights and India. Credit 1

- Indian Constitution and Human Rights: Fundamental Rights, Directive Principles of State Policy and other provisions
- Impact of UDHR on Human Rights in India
- Human rights enforcement in India: The Protection of Human Rights Act, 1993, NHRC, SHRC and Human Rights Courts
- National Commissions for women, children, scheduled castes, scheduled tribes and minorities

Essential/Recommended Readings/Texts:

1. Buergenthal, Thomas. *International Human Rights in a Nutshell.* St. Paul, MN: West Publishing, 1995.
2. Mehta, Piarey Lal, and Neena Verma. *Human Rights Under the Indian Constitution.* New Delhi: 1999.

3. Alston, Philip, ed. *The United Nations and Human Rights: A Critical Appraisal.* Oxford: Oxford University Press, 2000.
4. Goldstein, Joshua. *War and Gender: How Gender Shapes the War System and Vice Versa.* Cambridge: Cambridge University Press, 2003.
5. Aksar, Yusuf. *Implementing International Humanitarian Law: From the Ad Hoc Tribunals to a Permanent International Criminal Court.* London: Routledge, 2004.
6. Forsythe, David P. *Human Rights in International Relations.* Cambridge: Cambridge University Press, 2006.
7. Bellamy, Alex J. *Responsibility to Protect: The Global Effort to End Mass Atrocities.* Cambridge: Polity Press, 2009.
8. Sjoberg, Laura. *Gender and International Security: Feminist Perspectives.* London: Routledge, 2009.
9. Cohn, Carole, ed. *Women and Wars: Contested Histories, Uncertain Futures.* Cambridge: Polity, 2013.
10. Das, Jatindra Kumar. *Human Rights Law and Practice.* Delhi: PHI Learning, 2016.
11. Sriram, Chandra Lekha, Olga Martin-Ortega, and Johanna Herman. *War, Conflict, and Human Rights.* London: Routledge, 2018.

Additional Readings:

1. Kane, P. V. *History of Dharmaśāstra (Ancient and Mediaeval Religious and Civil Law in India).* Vols. 1–5. Poona: Bhandarkar Oriental Research Institute, 1930–1962.
2. Waldron, Jeremy, ed. *Theories of Rights.* Oxford: Oxford University Press, 1984.
3. Meron, Theodor. *Human Rights and Humanitarian Norms as Customary Law.* Oxford: Clarendon Press, 1989.
4. An-Na'im, Abdullahi Ahmed, ed. *Human Rights in Cross-Cultural Perspectives.* Philadelphia: University of Pennsylvania Press, 1991.
5. Brownlie, Ian, ed. *Basic Documents on Human Rights.* Oxford: Clarendon Press, 1992.
6. Lingat, Robert. *The Classical Law of India.* Translated by J. D. M. Derrett. Berkeley: University of California Press, 1973.
7. Subramanian, S. *Human Rights: International Challenges.* Delhi: Manas, 1997.
8. Chesterman, Simon. *Just War or Just Peace? Humanitarian Intervention and International Law.* Oxford: Oxford University Press, 2001.
9. Olivelle, Patrick. *Dharmasūtras: The Law Codes of Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha.* Delhi: Motilal Banarsidass, 2000.
10. United Nations. *A More Secure World: Our Shared Responsibility.* Report of the High-Level Panel on Threats, Challenges, and Change. New York: United Nations, 2004.
11. Olivelle, Patrick. *Manu's Code of Law: A Critical Edition and Translation of the Mānava-Dharmaśāstra.* New York: Oxford University Press, 2005.
12. Ratner, Steven R., and Jason Abrams. *Accountability for Human Rights Atrocities in International Law.* Oxford: Oxford University Press, 2009.
13. Donelly, Jack. *Universal Human Rights in Theory and Practice.* Ithaca, NY: Cornell University Press, 2013.
14. Olivelle, Patrick. *A Dharma Reader: Classical Indian Law.* New York: Columbia University Press, 2019.

Difficulty Level 300-399

Credits - 4
Hours - 60

Minor 3.A.5: Rethinking Social Sciences: An Indic Perspective

Course Objectives:

1. Provide an overview of the evolution of social sciences and their emergence in the West.
2. Introduce indigenous categories of social organization, ethics, and governance.
3. Familiarize students with key Indian thinkers and knowledge systems relevant to society.
4. Critique the colonial and postcolonial shaping of Indian academia.

Learning Outcomes:

After completing of the course, students will:

1. Identify and use Indian categories (e.g., Dharma, Jāti, Ṛta, Puruṣārtha) in understanding society.
2. Critically assess the colonial legacy in Indian academia and institutions.
3. Recognize and engage with Indian knowledge systems and texts.
4. Develop comparative insights between Western disciplines and Indian thought traditions.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.5	Rethinking Social Sciences: An Indic Perspective	3	1	0	04

Details of Course:

Unit I Social Sciences: Western Origins and Critiques. Credit 1

- Birth of disciplines in the West – Sociology, Political Science, Anthropology, etc.
- Enlightenment and Positivism.
- Individualism, Rationalism, and Modernity.
- Critique of Western "Universals" and Eurocentrism.
- How the West studies Indian society.

Unit II Indigenous Social Thoughts and Institutions. Credit 1

- Understanding Indian social thoughts: Puruṣārthas, Varṇa, Āśrama.
- Society as Cosmos: Ṛta and Dharma, harmony, and interdependence.
- Indian knowledge traditions through textual evidences – *Aṣṭādhyāyī*, *Dharmashāstra*, *Kāvyas.*
- Introduction to Indian thinkers: Kautilya, Swami Vidyaranya, Sri Aurobindo, Tagore, Dharampal, etc.

Unit III Introduction to Indian Society. Credit 1

- Fundamental units of Indian society: Family, Gurukula, and Temple.

- Family as the basic unit: joint families, intergenerational roles.
- Gurukula: role in society, Guru-śiṣya Paramparā, holistic education.
- Temple as a civilizational centre: socio-cultural, educational, and economic functions.

Unit IV Rethinking Disciplines Through Indic Lens. Credit 1

- Role of family, community, ritual, and cosmos in understanding society.
- Can we have Indian Sociology, Indian Anthropology, Indian Political Science?
- Understanding the cultural fabric of India as the base for developing Indian social sciences.
- Pathways for decolonizing education and curriculum.

Essential/Recommended Readings:

1. S.N. Balagangadhara, *The Heathen in His Blindness*
2. Edward Said, *Orientalism*
3. Dharampal, *The Beautiful Tree.*

Difficulty Level 300-399

Credits - 4
Hours - 60

Minor 3.A.6: Sociology in the Pre-Common Era: Comparative Civilizational Perspectives

Course Objectives:

1. Introduce students to early sociological ideas in major world civilizations.
2. Examine how ancient societies understood social order, ethics, governance, and roles.
3. Analyze foundational texts and thinkers from India, Greece, and China.
4. Identify similarities, contrasts, and enduring ideas across civilizations.
5. Foster critical engagement with classical social thought in relation to modern concerns.

Learning Outcomes:

After completing of the course, students will:

1. Describe core social institutions and values in Indian, Greek, and Chinese civilizations.
2. Analyze ancient texts with a sociological lens.
3. Compare different models of order, hierarchy, justice, and knowledge.
4. Reflect on the pre-modern roots of modern sociological concepts.
5. Apply civilizational insights to contemporary issues in society and governance.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.6	Sociology in the Pre-Common Era: Comparative Civilizational Perspectives	3	1	0	04

Details of Course:

Unit I Society in Early Indian Civilization: Vedic and Post-Vedic Periods. Credit 1

- Kinship and ritual order in Ṛgvedic society.
- Varṇa, Āśrama, and Dharma: social organization and life stages.
- Family and education in Vedic societies.
- Reflection from Pāṇini's times: societal studies.
- Social codes of conduct: Dharmasūtras and Dharmaśāstras.

Unit II Classical Greek Society. Credit 1

- The Polis: political and social thought in Athens and Sparta.
- Concepts of citizenship and slavery.
- Philosophical visions of society: Plato and Aristotle.
- Family, education, and women in Greek society.
- Ethics, justice, and hierarchy.

Unit III Early Chinese Sociological Thought. Credit 1

- Social harmony through Li (ritual), Ren (humaneness), and filial piety in Confucianism.

- Daoism: society through spontaneity, nature, and balance.
- Legalism and state control: Han Feizi's vision of order.
- Family, kinship networks, and education.
- Hierarchy and social responsibility.

Unit IV Comparative Insights and Contemporary Relevance. Credit 1

- Comparing Indian, Greek, and Chinese frameworks: ethics, order, education, and authority.
- Common civilizational themes: family, duty, hierarchy, and justice.
- Legacy of ancient thought in shaping identity, gender, and governance today.
- Are modern sociological categories sufficient to understand pre-modern societies?

Essential/Recommended Readings:

1. Dr. Gajanan Pandey, *Paninikalin Dharma Evam Samaj*
2. Patrick Olivelle, *Dharmasutras*
3. D.D. Kosambi, *The Culture and Civilization in Ancient India*
4. Plato, *Republic*
5. Aristotle, *Politics*
6. Paul Cartledge, *Ancient Greece: A History of Eleven Cities*
7. Benjamin Schwartz, *The World of Thought in Ancient China*
8. Shmuel Eisenstadt, *Comparative Civilizations and Multiple Modernities*.

Difficulty Level 400-499

Credits - 4
Hours - 60

Minor 3.A.7: Political Thought in Sanskrit Literature

Course Objectives:

1. To familiarize learners with the concept and evolution of political thought in Sanskrit literature.
2. To introduce the *Dharmaśāstra* texts as foundational sources of Indian political philosophy.
3. To acquaint students with the various dimensions of Sanskrit political thought and the institutions of polity reflected in classical texts.
4. To underline the contributions of the *Vedic Saṁhitās*, *Mahābhārata*, *Purāṇas*, *Kautilya's Arthaśāstra* and *Nītiśāstra* in shaping the tradition of Sanskrit political thought.
5. To describe the nature and classifications of the state as found in the *Smriti* literature.
6. To highlight the key theories of ancient Indian polity, including *Saptāṅga*, *Maṇḍala*, *Ṣāḍguṇya*, *Caturvidha Upāya* and related concepts.

Learning Outcomes:

After the completion of the course, the students will:

1. Give introduction to the concept of political thought in Sanskrit literature.
2. Describe the fundamental concepts of Bharatiya political thoughts discussed in ancient Sanskrit texts.
3. List the prominent texts pertaining to the Bharatiya political thought in Sanskrit including Vedas, Mahābhārata, Purāṇas, Arthaśāstra and Nītiśāstra.
4. Spread awareness about focal aspects of Bharatiya political thoughts and institutions of polity.
5. Evaluate the contribution of Smriti literature in shaping the Bharatiya political thought in Sanskrit.
6. Write short notes upon the Sanskrit political thoughts described in Saptāṅga, Maṇḍala, Ṣāḍguṇya, Chaturvidha Upāy etc.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical	
Minor 3.A.7	Political Thought in Sanskrit Literature	04	0	0	04

Details of Course:

Unit I Name and Sources of Ancient Bharatiya Political Thought. Credit 1

- Various Names of Ancient Bharatiya Political Treatises:
  - Daṇḍanīti
  - Arthshastra
  - Dharmaśāstra
  - Rajshastra
  - Nītiśāstra
- Sources of Ancient Bharatiya Political Thought:

- Vedic Literature
- Rāmāyaṇa
- Mahābhārata
- Purāṇa
- Dharmaśāstra
- Nītiśāstra

- Prominent Bharatiya Political Thinkers:
  - Manu
  - Śukrācārya
  - Kautilya
  - Kāmandaka
  - Somadeva Suri

Unit II Nature and types of the state. Credit 1

- Nature of the State (Arthaśāstra (6.1) (Manusmṛti 9.294)
- Types of the State – (Aitreya Brāhmaṇa 8.3.13-14; 8.4.15-16)
  - Rājya
  - Svarājya
  - Bhojya
  - Vairājya
  - Mahārājya
  - Sāmarājya

Unit III Ancient Bharatiya Political Thought: Origin and Development. Credit 1

- Vedic Literature –
  - Election of King by the People 'Visas' in Vedic period: (Ṛgveda 10.173;10.174) (Atharvaveda 3.4.2; 6.87.1-2)
  - Parliamentary Institutions: 'Sabhā, 'Samiti' and 'Vidatha'.

- Post Vedic literature –
  - Kautilya's concept of the Welfare State (Arthaśāstra 1.13)
  - Essential Qualities of King (Arthaśāstra 6.1.16-18)
  - Duties of King and State 'Rajadharma' (Mahābhārata, Śāntiparva 120.1-15) (Manusmṛti 7.1-15) (Śukranīti 1.1-15)
  - Constituent Elements (Somadeva's Nītivākyāmṛta 9.1.18 and, 19.1.10)

Unit IV Cardinal Theories of Ancient Bharatiya Polity. Credit 1

- Saptāṅga' Theory:
  - Svāmī
  - Amātya
  - Janapada
  - Pura
  - Kośa
  - Daṇḍa
  - Mitra

- ‘Maṇḍala’ Theory of Inter-state Relations.
- ‘Ṣāḍguṇya’ Policy of war and peace Diplomacy:
    - Sandhi
    - Vigraha
    - Yāna
    - Āsana
    - Saṁśraya
    - Dvaidhībhāva
- ‘Chaturvidha Upāy’ for balancing of power of state:
    - Sāma
    - Dāma
    - Daṇḍa
    - Bheda
- Three types of State Power 'Śakti':
    - Prabhu Śakti
    - Mantra Śakti
    - Utsāha Śakti

Essential/Recommended Readings/Texts:

1. Wilson, H. H. (Trans.), (1946), *Ṛgveda Saṃhitā* (6 Vols.), Bangalore : Printing & Publishing Co.
2. Shastri, H. P., (1952–1959), *Mahabharata* (7 Vols.), London.
3. Belvalkar, S. K., (1954), *Mahabharata: Śānti Parvam,* Poona : Bhandarkar Oriental Research Institute.
4. Gharpure, J. R., (1956), *Teaching of Dharmashastra,* Lucknow : Lucknow University.
5. Ghosal, U. N., (1959), *A History of Bharatiya Political Ideas,* Bombay.
6. Kangale, R. P. (Ed.), (1965), *Arthashastra of Kautilya,* Delhi : Motilal Banarsidass.
7. Jayaswal, K. P., (1967), *Hindu Polity,* Bangalore.
8. मिश्र, ब्रह्मशंकर, (1968), *शुक्रनीति (हिन्दी अनुवाद),* वाराणसी : चौखम्भा संस्कृत सीरीज।
9. Altekar, A. S., (1973), *State and Government in Ancient India,* Delhi : Motilal Banarsidass.
10. दीक्षित, प्रेमकुमारी, (1977), *प्राचीन भारत में अन्तरराष्ट्रीय सम्बन्ध,* लखनऊ : उत्तर प्रदेश हिन्दी ग्रन्थ अकादमी।
11. Griffith, R. T. H. (Trans.), (1896–1897/1968), *Atharvaveda Samhita* (2 Vols.), Reprint, Bangalore.
12. Olivelle, P. (Ed. & Trans.), (2006), *Manu's Code of Law: A Critical Edition and Translation of the Manava-Dharamashastra,* New Delhi : Oxford University Press.
13. नाटाणी, प्रकाश नारायण, (2002), *प्राचीन भारत में राजनीतिक विचारक,* जयपुर : पोइन्टर पब्लिशर्स।
14. तिवारी, शशि, (2013), *संस्कृत साहित्य में राष्ट्रवाद एवं भारतीय राजशास्त्र,* दिल्ली : विद्यानिधि प्रकाशन।
15. Bhandarkar, D. R., *Some Aspects of Ancient Bharatiya Hindu Polity,* Banaras Hindu University.
16. गैरोला, वाचस्पति, *कौटिल्य अर्थशास्त्र,* वाराणसी।
17. गणपति शास्त्री, टी. (सम्पा.), *कौटिल्य अर्थशास्त्र, संस्कृत टीका सहित,* त्रिवेन्द्रम्।

18. शास्त्री, उदयवीर (अनुवा.), *कौटिल्यीय अर्थशास्त्र,* दिल्ली : मेहरचन्द लक्ष्मनदास।

Additional Readings:

1. Sinha, K. N. (1938). *Sovereignty in Ancient Bharatiya Polity.* London.
2. Verma, V. P. (1954). *Studies in Hindu Political Thought and its Metaphysical Foundations.* Delhi.
3. Law, N. S. (1960). *Aspect of Ancient Bharatiya Polity.* Calcutta.
4. Saletore, B. A. (1963). *Ancient Bharatiya Political Thought and Institutions.* Bombay.
5. Prasad, B. (1968). *Theory of Government in Ancient India.* Allahabad.
6. Sharma, R. S. (1996). *Aspects of Political Ideas and Institutions in Ancient India.* Delhi.
7. Maheshwari, S. R. *Local Government in India.* New Delhi: Orient Longman.

Difficulty Level 400-499

Credits - 4
Hours - 60

Minor 3.A.8: Sustainable Development and Bhāratīya Jñāna Paraṃparā

Course Objectives:

1. To introduce the concept of Sustainable Development within the framework of *Bhāratīya Jñāna Paraṃparā* (Indian Knowledge Tradition).
2. To explore the philosophical, ecological and ethical dimensions embedded in traditional Indian knowledge systems.
3. To examine the integration of *Bhāratīya Jñāna Paraṃparā* with modern sustainability practices and global environmental concerns.
4. To foster critical thinking and a holistic understanding for the practical implementation of sustainable models rooted in Indian traditions.
5. To elaborate on the philosophical foundations that inform the Indian approach to sustainability and environmental harmony.

Learning Outcomes:

After the completion of the course, the students will:

1. Define the Bharatiya concept of sustainability and state means of upholding it consistently.
2. Describe various dimensions of the traditional Bharatiya concept of sustainability.
3. Enlist the prominent principles that constitute the conceptual foundation of Bharatiya sustainability.
4. Identify the influence of Prakriti puja, Jal-sanrakshan, Ahimsa, Aparigraha, Animal Welfare and others in perpetuating sustainability.
5. Expose the role of nature conservation movements like Chipko, Bishnoi, Sacred groves and so and their place in ensuring sustainability.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/Practice	
Minor 3.A.8	Sustainable Development and Bhāratīya Jñāna-paraṃparā	04	0	0	04

Details of Course:

Unit I Understanding Sustainable Development. **Credit 1**

- Definition, Origin and Evolution
- Key concepts:
  - Environment
  - Economy
  - Equity
  - Ethics
- United Nations Sustainable Development Goals (UN-SDGs)

- Challenges to sustainability:
  - Climate change
  - Inequality
  - resource depletion.

Unit II Philosophical Foundations in Bharateeya Jnana Parampara. Credit 1

- Concepts of *Ṛta*, *Dharma*, *Yajña* and *Loka-saṅgraha.*
- Environmental ethics in the Vedas, Upanishads and Smṛti texts.
- Non-anthropocentric worldviews:
  - *Sarvaṃ Khalvidaṃ Brahma.*
  - *Vasudhaiva Kutumbakam.*
- Ahimsa and interconnectedness in Jainism and Buddhism

Unit III Ecology and Sustainability in Classical Texts and Practices. Credit 1

- Environmental consciousness in Itihasa-Purana literature
- Traditional water management, Agriculture and Architecture:
  - Stepwells
  - Vṛkṣāyurveda
  - Vāstu
- Indigenous practices in forest conservation and animal welfare
- Case studies:
  - Bishnoi Movement
  - Chipko
  - Sacred groves

Unit IV Synthesizing BGP and Modern Sustainability Models. Credit 1

- Gandhian thought and sustainable development.
- Integral humanism (Deendayal Upadhyay) and holistic development.
- National Education Policy (NEP 2020) and promotion of BGP for sustainability.
- Re-imagining education, economics and governance through Indic frameworks.

Essential/Recommended Readings/Texts:

1. Kapoor, K. (2005). *Indian Knowledge System*. New Delhi: D. K. Printworld (P) Ltd.
2. MHRD, Govt. of India. (2020). *NEP 2020*.
3. Balasubramanian, D., et al. (2002). *Traditional Ecological Knowledge for Managing Biosphere Reserves in South and Central Asia*.
4. Radhakrishnan, S. (1923). *Indian Philosophy* (Vol. I & II). London: George Allen & Unwin LTD., Ruskin House; New York.
5. Shiva, V. (2009). *Staying Alive: Women, Ecology and Development*. Women Unlimited.
6. Chandra, L. (1990). *Cultural Horizons of India*. Delhi: Aditya Prakashan.
7. Chattopadhyaya, D. P. (Ed.). (2002). *History of Science, Philosophy and Culture in Indian Civilization* (Vols. on *Nature and Culture*). India: Centre for Studies in Civilization.
8. Gandhi, M. K. (1933). *Hind Swaraj*. Ahmedabad: Navajivan Publishing House.
9. Upadhyay, D. (2014). *Integral Humanism*. Delhi: Hindi Sahitya Sadan.

10. Debroy, B. (Ed.). (2019). *The Bhagavad Gita for the Modern World*. UK: Penguin Classics.

Additional Readings:

1. उपध्यायः बलदेवः, (2010), *वैदिक साहित्य और संस्कृति*, वाराणसी : शारदा संस्थान।
2. उपध्यायः बलदेवः, *संस्कृत वाङ्मय का बृहद् इतिहास*, *प्रथम भाग (वेद)*, लखनऊ : उत्तर प्रदेश संस्कृत संस्थान।

FOURTH YEAR: MINOR PAPERS

Difficulty Level 400-499

Credits - 4
Hours - 60

Minor 4.A.1: Stature of Women in Indian Society: Ancient to Modern Era

Course Objectives:

1. Trace the evolving roles, rights, and representations of women in Indian society across different historical periods.
2. Explore the socio-religious, cultural, political, and economic contexts that shaped women's status from ancient times to the present.
3. Critically examine primary sources, classical texts, and reform movements impacting women's lives.
4. Analyze colonial and post-colonial narratives around women in India.
5. Encourage students to connect historical understanding with contemporary gender discourse.

Learning Outcomes:

After completing of the course, students will:

1. Identify significant shifts in the position of women in ancient, medieval, and modern India.
2. Analyze classical texts and historical records to assess women's status and contributions.
3. Understand the interaction of tradition, reform, colonialism, and nationalism in shaping women's roles.
4. Reflect critically on the present-day status of women using historical and cultural insights.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/ Practice	
Minor 4.A.1	Stature of Women in Indian Society: Ancient to Modern Era	3	1	0	04

Details of Course:

Unit I Women in Ancient India: Vedic to Classical Period. **Credit 1**

- Women in the Vedas and Upanishads: education, agency, and participation.
- Women in epics: *Ramayana*, *Mahabharata*, and their layered portrayals.
- Role of women in religious and philosophical traditions: Ṛṣikās, Brahmavādinīs.
- Normative roles in Dharmaśāstra literature: expectations and limitations.

Unit II Women in Medieval India. **Credit 1**

- Bhakti movement and emergence of female voices: Mirabai, Akka Mahadevi, Lal Ded.
- Influence of Islamic rule and the emergence of purdah and seclusion.
- Social customs and challenges: child marriage, Sati, restriction of education.

- Women's participation in arts, literature, and administration.

Unit III Women in Colonial and Nationalist Discourses. Credit 1

- Colonial constructions of Indian womanhood: the "oppressed" native woman.
- Social reform movements: Raja Ram Mohan Roy, Vidyasagar, Savitribai Phule.
- Role of women in the freedom movement: Sarojini Naidu, Annie Besant, Aruna Asaf Ali.
- Negotiating tradition and modernity: education, suffrage, legal reforms.

Unit IV Women in Modern India: Progress and Challenges. Credit 1

- Post-independence legal frameworks: constitutional rights, gender equality
- Women in politics, education, and public life
- Gender-based violence and resistance movements
- Intersectionality: caste, class, region, and religion

Essential/Recommended Readings:

1. Chaudhuri, J. B. (1956). *Sanskrit Poetesses Part A.*
2. Chaudhuri, Jatindra Bimal. *The Position of Women in the Vedic Ritual.* Originally published 1956; reprint New Delhi: Asian Educational Services, 2012.
3. Pejathaya, R., & Venkat, V. (Eds.). (2022). *Adi Shakti: Philosophy and Narratives of the Feminine Divine.* Chinmaya International Publications.
4. Altekar, A. S. *The Position of Women in Hindu Civilization.*
5. Geraldine Forbes. *Women in Modern India.*
6. Uma Chakravarti. *Gendering Caste through a Feminist Lens.*
7. Laxmi Murthy (Ed.). *Our Pictures, Our Words: A Visual Journey Through the Women's Movement.*
8. Ramakrishna Pejathaya & Naveen Bhat. (Eds.). *Women's Writings in Sanskrit* (in press).
9. Selections from *Bhakti Literature.*
10. Government and legal documents related to gender rights. *

Difficulty Level 400-499

Credits - 4
Hours - 60

Minor 4.A.2: Tantrayukti: Classical Methods for Organizing Thought and Discourse

Course Objectives:

1. Develop a foundational understanding of Indian textual methodology.
2. Explore the building blocks and logical devices used in classical text construction.
3. Introduce Tantrayuktis as a tool for interdisciplinary application.
4. Identify defects and merits in textual or content creation through classical criteria.
5. Encourage critical application of ancient Indian frameworks in contemporary domains.

Learning Outcomes:

After completing of the course, students will:

1. Decode and apply Tantrayukti-based structures in classical and modern texts.
2. Evaluate academic, journalistic, or legal content using Indian epistemological tools.
3. Enhance clarity, precision, and rigor in writing and argumentation.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/ Practice	
Minor 4.A.2	Tantrayukti: Classical Methods for Organizing Thought and Discourse	02	01	01	04

Details of Course:

Unit I Organization of Knowledge in Indian Tradition. Credit 1

- Importance of organizing knowledge for preservation and transmission
- Types of Sanskrit texts and their structure: Sūtra, Bhāṣya, Vārttika, Kārikā, Vyākhyā
- Seeds of thoughts: Vṛtti, Praśna, Uttara, Adhikaraṇa
- Hypothesis framing: Pañcāvayava-vākya
- Tools for defining scope and theme: Tatparyanirṇaya, Doṣas like Avyāpti

Unit II Introduction to Tantrayukti: History, Components and Purpose. Credit 1

- Definition and function of Tantrayukti
- Key categories: Tantrasampat (foundational devices), Tantraguṇa (positive traits), Tantradoṣa (textual flaws)
- Historical application in disciplines: Arthaśāstra, Ayurveda, Purāṇas, Tantraśāstras
- Evidence of usage in Tamil traditions (1900+ years)

Unit III Tantrayuktis: Categorization and Definitions. Credit 1

- Classification: 32 to 36 Tantrayuktis
- Thematic categorization:
    1. Content creation – 11 Yuktis
    2. Structural organization – 12 Yuktis
    3. Language refinement – 9 Yuktis

- Detailed study of selected Yuktis with examples from various texts

Unit IV Modern Relevance and Application. Credit 1

- Applying Tantrayuktis to contemporary writings: journalism, academic papers, legal documents
- How Tantrayukti can inform public policy, content moderation, and ethics
- Integrating ancient logic into curriculum design and pedagogy
- Possibilities for a global methodology
- Scope for further research and innovation

Essential/Recommended Readings:

1. Dharampal, *The Beautiful Tree*
2. [Further readings to be assigned based on instructor preference]

Difficulty Level 400-499

Credits - 4
Hours - 60

Minor 4.A.3: Civilization and Society in India: A Case Study of Vijayanagara

Course Objectives:

1. Introduce students to the historiographical value of Vijayanagara in Indian history.
2. Understand the caste/varna structure in a functioning Indian polity.
3. Explore systems of traditional education in pre-modern India.
4. Examine the status and roles of women in the Vijayanagara society.
5. Critically address and counter common modern narratives using primary sources and scholarly interpretations.

Learning Outcomes:

After completing of the course, students will:

1. Analyze historical structures within the Vijayanagara Empire with reference to caste, education, and gender.
2. Evaluate primary and secondary sources related to Indian history.
3. Engage with historiographical debates about caste and gender in India.
4. Reflect on how historical narratives are constructed and sometimes distorted in modern public discourse.
5. Develop a grounded, evidence-based understanding of Indian civilizational values and institutions.

Credit Framework:

Course Code	Course Title	Credit Distribution of the Course			Credits
		Lecture	Tutorial	Practical/ Practice	
Minor 4.A.3	Civilization and Society in India: A Case Study of Vijayanagara	3	1	0	04

Details of Course:

Unit I Varna in the Vijayanagara Empire. **Credit 1**

- Administrative and social structure of Vijayanagara.
- Varna vs. Jati vs. Caste: Terminology and practical distinctions.
- Role of Brahmins, Kshatriyas, Vaishyas, and Shudras in the empire.
- Temples, rituals, and social mobility.

Unit II Education and Knowledge Systems in Vijayanagara. **Credit 1**

- Education through temples, Mathas and Gurukulas.
- Patronage of scholars and poets.
- Case study: Swami Vidyaranya (Madhavacharya) and his role in formation of the empire.
- Centres of learning and their societal role.

Unit III Position of Women in Vijayanagara. **Credit 1**

- Women in political and royal role.
- Women's participation in arts, temple service and scholarship.
- Case studies- Gangadevi, Tirumalamba and Mohanangi.
- Devadasi tradition: Preservers of art in Vijayanagara vs. Modern interpretation.

Unit IV Revisiting Historical Narratives through Vijayanagara. Credit 1

- Deconstructing popular narratives – caste rigidity, women oppression and lack of education.
- Vijayanagara as a counter example to popular narratives.
- Role of history in shaping civilizational identity.
- Drawing insights from the case study of Vijayanagara – the problem with written histories.

Essential/Recommended Readings/Texts:

1. Sewell, R. (1900). *A Forgotten Empire: Vijayanagar — A Contribution to the History of India*. London: Swan Sonnenschein & Co.
2. Nilakanta Sastri, K. A. (1955). *A History of South India from Prehistoric Times to the Fall of Vijayanagar*. Madras: Oxford University Press.
3. Rangaswami, N. (1960). *Studies in the History of the Vijayanagar Empire*. Madras: University of Madras.
4. Mahalingam, T. V. (1969). *Administration and Social Life under Vijayanagar*. Madras: University of Madras.
5. Rao, V. N., Shulman, D., & Subrahmanyam, S. (1992). *Textures of Time: Writing History in South India, 1600–1800*. New Delhi: Permanent Black.
6. Eaton, R. M. (2005). *A Social History of the Deccan, 1300–1761: Eight Indian Lives*. Cambridge: Cambridge University Press.
7. Wagoner, P. B. (2007). *Power, Memory, Architecture: Contested Sites on India's Deccan Plateau, 1300–1600*. Delhi: Oxford University Press.
8. Sinopoli, C. M. (2015). *The Archaeology of the Vijayanagara Empire*. Delhi: Manohar Publishers.
9. Pollock, S. (Ed.). (2016). *The Language of the Gods in the World of Men: Sanskrit, Culture, and Power in Premodern India*. Delhi: Permanent Black.

Additional Readings:

1. Rama Rao, C. H. (1936). *Vijayanagara: A Forgotten Empire*. Madras: Annamalai University.
2. Nilakanta Sastri, K. A., & Srinivasachari, G. S. (Eds.). (1952). *Further Sources of Vijayanagara History* (Vols. 1–3). Madras: University of Madras.
3. Verghese, A. (1995). *Religious Traditions at Vijayanagara: As Revealed Through Its Monuments*. New Delhi: Manohar Publishers.
4. Rao, V. N. (1997). *Symbols of Substance: Court and State in Nayaka Period Tamilnadu*. Delhi: Oxford University Press.
5. Wagoner, P. B. (1999). *Sultan among Hindu Kings: Dress, Titles, and the Islamicization of Hindu Culture at Vijayanagara*. *Journal of Asian Studies*, 55(4), 851–880.
6. Stein, B. (1990). *Vijayanagara*. Cambridge: Cambridge University Press.
7. Altekar, A. S. (1999). *The Position of Women in Hindu Civilization: From Prehistoric Times to the Present Day*. Delhi: Motilal Banarsidass.

8. Seshan, R. (2012). *Vijayanagara: The Making of a Metropolis*. Delhi: Primus Books.
9. Davis, R. H. (2015). *Lives of Indian Images*. Princeton: Princeton University Press.
10. Subrahmanyam, S. (2019). *Europe's India: Words, People, Empires, 1500–1800*. Harvard: Harvard University Press.

Suggested Primary Sources and Translations:

1. *Madhavacharya (Swami Vidyaranya).* (14th Century). *Panchadashi*. Various modern editions: Delhi: Motilal Banarsidass.
2. *Gangadevi.* (14th Century). *Madhura Vijayam* (edited & translated by R. Sathyanarayana, 1982). Bangalore: Directorate of Kannada and Culture.
3. *Tirumalamba.* (15th Century). *Varadambika Parinayam* (critical edition by K. Rangachari, 1958). Madras: University of Madras.
4. *Epigraphia Indica* (Vols. 1–40). (1892–1975). New Delhi: Archaeological Survey of India.
5. *Annual Reports on Indian Epigraphy* (various years). New Delhi: Archaeological Survey of India.